

Fifth Edition.

**The Plague-Stricken
DERBYSHIRE VILLAGE
OR,
What to See In and Around
EYAM.**

BY THE
REV. J. M. J. FLETCHER, M.A., F.R.Hist.S.,
CANON OF SALISBURY,
(FORMERLY VICAR OF TIDESWELL).

PRICE ONE SHILLING.

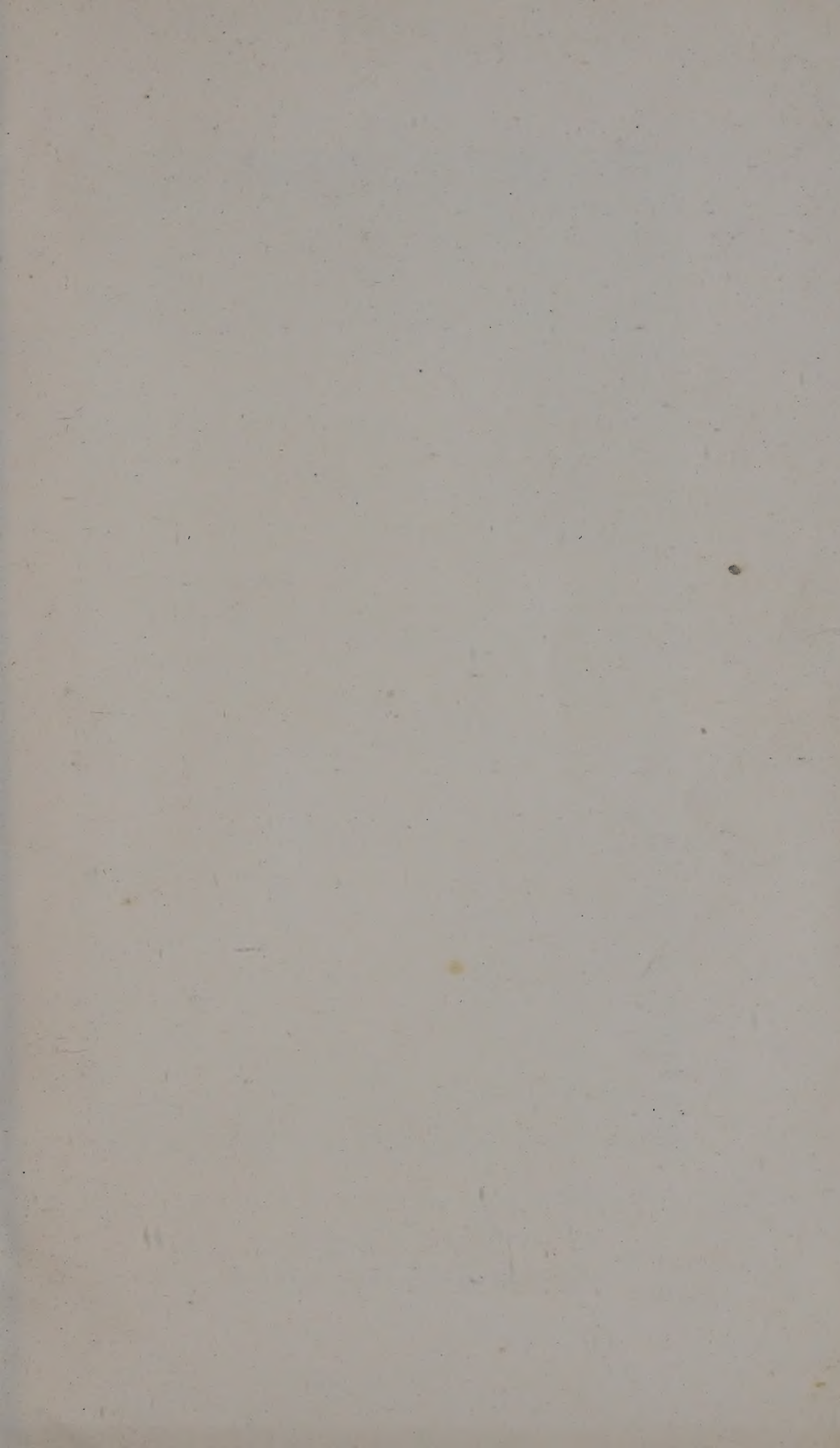
By Post, 1s. 2d.

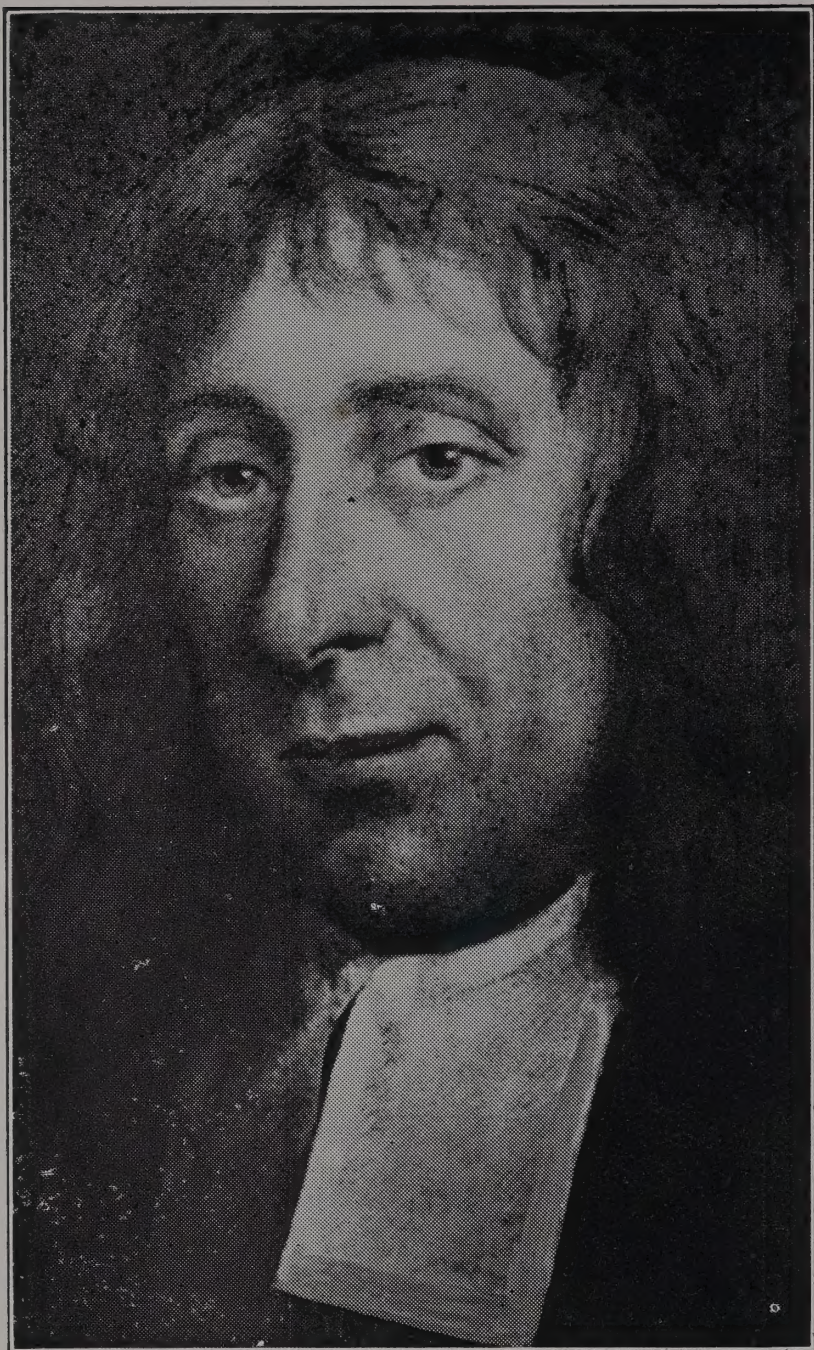
Tideswell :

F. CHAPMAN AND SONS, PRINTERS.



22502815656





(From a painting in the possession of the Bishops of Southwell).

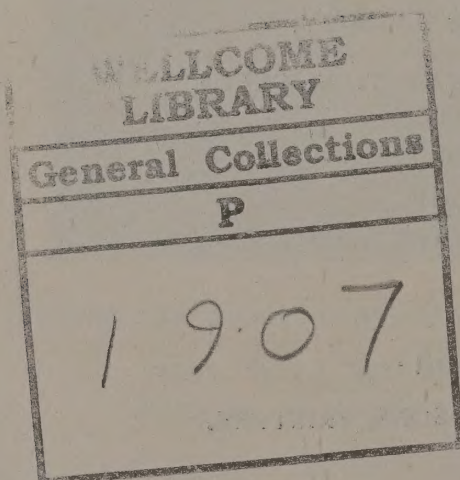
REV. WILLIAM MOMPESON, M.A.,
RECTOR OF EYAM DURING THE PLAGUE.

Fifth Edition.

The Plague-Stricken
DERBYSHIRE VILLAGE
OR,
WHAT TO SEE IN AND AROUND
EYAM.

COMPILED BY
REV. J. M. J. FLETCHER, M.A., F.R.Hist.S.,
CANON OF SALISBURY,
(FORMERLY VICAR OF TIDESWELL).

Tideswell:
F. CHAPMAN AND SONS, PRINTERS.



PREFACE to 1st Edition.

FROM the days of my boyhood "the Plague Village" has always been to me a place of very great interest:—an interest which has been deepened by a residence of five-and-a-half years in the near neighbourhood.

Whilst collecting materials for an account of "Tideswell and its Church," I jotted down anything I saw about Eyam, and I venture to think that information will be found here which is not contained in any other account of the village.

My thanks are due to those who have so kindly allowed me to use their photographs for the illustrations,—Mr. S. Le Blanc Smith, Mr. F. Chapman: and not least to Mr. J. Crowther Cox, whose beautiful series of photographic Post Cards is well worthy of the notice of the collector.

I must thank, too, the printer of this booklet, who has not minded how much trouble he has been put to in order that it might be as accurate as possible.

June, 1909.

J.M.J.F.

PREFACE to 3rd Edition.

A new Edition of the *Plague-Stricken Derbyshire Village* having been called for, it has been carefully revised and brought up-to-date. A list of names of Chaplains and other Clergy of former times has been omitted,—and in its place a fuller account of some of the Rectors has been given.

March, 1920.

J.M.J.F.

PREFACE to 5th Edition.

This new Edition has been brought up-to-date. Apart from this, little alteration appears to have been needed.

January, 1930.

J.M.J.F.

CONTENTS.

	PAGE.
Introductory	I
The Plague	7
What to see in the Church	23
What to see in the Churchyard	36
What to see in and around the Village	41
The District around	47
Rectors of Eyam	52
Notes on some of the Rectors	54
Some Eyam Worthies... ..	63
Miscellaneous	66
Local Books	75
Index	76

ILLUSTRATIONS.

	PAGE.
Rev. W. Mompesson (Portrait of)	Frontispiece
Plague Cottages	10
Cucklet Church	13
Eyam Church Exterior	22
Eyam Church Interior... ..	24
Font, An Ancient	33
Saxon Cross	34
„ (Reverse)	35
Catherine Mompesson's Tomb	37
Sundial and Chancel Door	38
Eyam Hall and Village Stocks... ..	42
Riley Graves... ..	44
Mompesson's Well	46
Commemorative Service	62
Plague Register (Portion of)	69

INTRODUCTORY.

THE village and parish of Eyam are in the *The Parish.* High Peak of Derbyshire. The village itself stands 800 feet above sea level, and is situated in the south east of the parish, which contains also the hamlets of Foolow and of Grindleford Bridge. The latter, since the opening of the Dore and Chinley branch of the Midland Railway, owing to its proximity to Grindleford station, is likely to increase rapidly and to become an important residential centre.

According to the last Census (1921) the whole parish of Eyam contained 547 houses, and 2,050 inhabitants, whilst in the village itself there were 325 houses and 1,174 inhabitants, who were for the most part employed in agriculture, in boot making, and in spar getting. Originally lead mining was an important industry; but, owing to the fact that lead can be obtained at less cost from Spain, in spite of efforts during late years to open out new mines, it is for the present extinct.

Eyam is probably as populous at the present time as it has ever been. The smallness of its population in 1557 may be deduced from the fact that there was but one alehouse here, whilst at Tideswell there were 12, at Bakewell 10, at Buxton 8, at Wormhill 5, and at Stoney Middleton 3.

The name Eyam is presumably of Saxon origin
Meaning and in old documents is spelt—Eyham, Eyom,
of the Name. Eyome, Eyum, Ehum, Eyme, or Eham: whilst
in Domesday Book it is written, according to
the way in which the Norman scribes understood the
Saxon villagers to pronounce the word, “Aiune”. It is
apparently derived from Ea (water), and Ham (a dwell-
ing place), and it is named from the springs and rivulets
with which it is abundantly supplied; Thus, it means,

“A water dwelling place.” (Compare Eton *i.e.* Ea-town, or Town by the Water). The word now is always written Eyam ; but pronounced as if it were written Eem, or Eme.

The first recorded notice of Eyam is in *Domesday Book* ; in which it appears as part of the royal demesne (*Terra Regis*), and where the extent and value of the land in Saxon times is given. The whole of the extract from Domesday about Eyam has been translated as follows :—

M. In Aiune (Eyam) Caschin held 2 carucates of land (assessed) to the geld. (There is) land for 2 ploughs. There 12 villeins and 7 bordars have 5 ploughs. Wood (land) for pannage 1 league in length and 1 league in breadth. In King Edward's time it was worth 20 shillings and (it is worth the same) now.”

Eyam belonged to Caschin at the time of King Edward the Confessor's death (1066) ; but when Domesday was compiled in 1086, Eyam was the property of the King. Does its inclusion in the royal demesne show a deliberate attempt on the part of King William to round off his possessions in the north of the county ?

But there are traces of habitation long before *Antiquity*. Saxon times. The neighbourhood has been full of relics of the *Druids* and other inhabitants of the land. The remains of a Druid circle are still to be seen on Eyam Moor not far away. Various urns and human remains have been discovered when the barrows (or ancient sepulchral mounds) have been opened. The finds of Roman coins at various times in the immediate neighbourhood have shown traces of the *Roman invasion* of Britain ; whilst the Roman buildings at Brough, near Bradwell, and the Roman Baths at Stoney Middleton, close by Eyam, bear their witness to the presence of the Roman invaders in the immediate vicinity.

The old *Saxon Cross*, which now stands in the Church-yard, but which tradition affirms was once situated on the Moors, tells of the preaching of Christianity hereabouts some eleven centuries ago.—For it takes us back at any rate to the ninth century.

As may be seen from Domesday Book, the *The Manor*. Manor of Eyam was held in the reign of Edward the Confessor by Caschin. At the Conqueror's survey it was vested in the Crown. It was granted by Henry I to William Peveril, and was held under him by the Morteynes, by whom it was sold in 1307 to the Furnivals; and it has continued with their descendants, though sometimes passing in female lines, to the present day.

Joan, daughter of the fourth Baron Furnival who died in 1383, married Sir Thomas Nevill. Their daughter and heiress Maud married John Talbot, first Earl of Shrewsbury, who died in battle 1453. When Gilbert, seventh Earl of Shrewsbury, died, the Church and Manor of Eyam passed to his sister the Countess of Pembroke; and from her to her great-nephew Sir George Saville, afterwards Marquis of Halifax. His son, William, the second Marquis, died in 1700; and the Eyam estates &c., &c., were divided between his three daughters, coheiresses. The Manor went to his second daughter, Dorothy, the Countess of Burlington, whose only child married William, fourth Duke of Devonshire. But the mineral rights, with the advowson of the rectory, were held in common between the three;—the eldest, Anne, who married Charles, Lord Bruce, eldest son of the Earl of Aylesbury,—Dorothy above mentioned, and Mary who married Sackville Tufton, Earl of Thanet. Until 1926, the descendants of these three daughters,—Earl Temple, the Duke of Devonshire, and Lord Hothfield,—presented to the rectory in turn, as the living became vacant, and are still, with the Bishop and Archdeacon, members of the Trust who make the appointment.

*Geological
formation.*

Eyam, like Selborne, (*cf.* White's *Natural History of Selborne*), is remarkable for the line which its buildings follow. The village is about a mile in length, and runs in a serpentine direction along the hill side; and follows its contour, roughly speaking, from east to west, just where the limestone on the one side and the shale rising to millstone grit on the other meet. So that the houses on the south side stand upon the mountain limestone, whilst those on the north (or Church side of the road) are placed where the shale and grit strata commence.

The following description of Eyam is from *Description.* the pen of Anne Seward, the poetess, the daughter of a former rector, written from Lichfield in February, 1765.—“Eyam, though but a village, is near a mile in length, and considerably populous. It sweeps, in a waving line, among the mountains, upon a kind of natural terrace, perhaps a quarter of a mile in breadth. From the stupendous Middleton Dale . . . we ascend to Eyam up a steep and narrow lane, about 300 yards, and enter near the middle of the village. On the right hand, to its eastern termination, the mountain, in whose bosom it stands, is crossed by another and still higher mountain. This mountain rises opposite the back part of the parsonage. . . The top of this eastern elevation, so majestic and picturesque amidst all its barren brownness, presents us, on ascending it, with the eagle's view of several lovely valleys separated from each other by a number of smaller hills, winding down to the right, along the range of those vales; and, at about four miles distance, the eye perceives the palace of Chatsworth rising in golden beauty, from beneath its dark and pendant woods, which are flanked by a ridge of grey, stony, and bleak mountains. . . The south side of my native mansion, the parsonage, (which stands by the Church, in

nearly the centre of the village) looks upon a mountainous knoll, whose surface is always green; . . . From childhood have I delighted to observe, amidst the gradual clearing of a foggy day, the mists which enveloped the head of this and lesser mountain, rolling away by degrees, and its bright green summit peeping through them and imbibing the soft gilding of the sunbeams. Its height, above the village, is moderate. It is called the Cliff, and its top affords a level and lawny walk of about a hundred and fifty yards extent, before it descends. The summit overlooks that stupendous Middleton Dale, so well known to those who make excursions from Buxton. This dale is narrow, and the vast and sterile rocks rise, on each side, to a sublime height. No beauty of wood or field softens the barren grandeur of the scene. It is here that the sterner graces have built their aeries; here that the seasons suffer no visible alteration, except when the craggy steeps are covered with snow, and shoot forth millions of their pensile and their horrent icicles."

Well known as Eyam now is; much as it is valued for the beauty of its surrounding scenery and for the purity of its air;—yet it owes its celebrity for the most part to the Plague which wrought such havoc amongst its inhabitants in 1666, and to the story of the heroism at that sad time of "the Brave Men of Eyam." In the earlier books published about Derbyshire all mention of Eyam is frequently omitted. It was brought to the notice of the outside world by the visit of Howard the philanthropist,—by the admiration expressed in prose and verse for her native village by Anne Seward,—and by Rhodes, who, in his *Peak Scenery*, drew attention to the beauties of Derbyshire in general, and of Eyam in particular. A little later, a poem of some length, entitled "*The Desolation of Eyam*," appeared, from the pens of William and Mary Howitt.

But what must always be the Classic about Eyam is William Wood's "*History and Antiquities of Eyam* ;"—the life-work of the author, who lived on the spot and collected together all the local traditions about the plague which were current in his day. It goes without saying that Dr. J. C. Cox's *Churches of Derbyshire* is the standard work on the Churches of the County. *Highways and Byways in Derbyshire* is one of the best written volumes of the series. The author wields a light pen, and in a chatty way has put together some interesting chapters on Eyam and its worthies. Those who care for semi-historical works of fiction with a local bearing may be glad to have their attention drawn to Joseph Hatton's "*The Dagger and the Cross* ;" and to "*The Brave Men of Eyam* :—" the latter published by S.P.C.K. (See also page 72).

Old Customs. There used to be several curious customs connected with the village :—

The guarding of the village by night. Until a century ago, it was customary to place a strong gate across the highway on the Ligget (or Lydgate) road, which was then the principal entrance into Eyam. Here watch and ward were kept during the night, the householders standing in turn at the gate and questioning all who wished to enter the village.

Maydew was sprinkled upon the foreheads of sick children, in the belief that it was a protection against death.

Bouquets of flowers used to be hung outside the windows of the cottages to denote any joyful event.

It was customary here, as in other parts of Derbyshire, on the death of an unmarried girl, for her companions to carry a garland of paper flowers and a pair of white gloves before her coffin into the Church. They were

afterwards suspended above her seat. (Some of these garlands may still be seen at the West end of Matlock Parish Church, whilst others still hang from the beams in the North aisle of Ashford Church). Anna Seward, in her poem on Eyam thus alludes to the custom :—

“Now the low beams, with paper garlands hung,
In memory of some village youth or maid,
Draw the soft tear, from thrill'd remembrance sprung,
How oft my childhood marked that tribute paid.
The gloves suspended by the garland's side,
White as its snowy flowers, with ribbons tied ;—
Dear village, long these wreaths funereal spread,
Simple memorials of thy early dead.”

“Guising,” in the New Year ; “Shak-bottle” on Easter Monday ; and “Barring-out,” at the end of October, are still in vogue.

THE PLAGUE.

EYAM, as has been said, owes its celebrity to the Plague which attacked its inhabitants with such deadly virulence during the years 1665 and 1666. The disease is stated to have been brought from London, and to have been an offshoot from the Great Plague there.

The Plague of Eyam, following on the Great Plague of London, was one of the last visitations in this country, of that terrible disease, which, at more or less frequent intervals, raged in various parts of Europe from the sixth until the middle of the seventeenth century. Students of Gibbon will remember the description which that great historian gives of the Plague in the time of Justinian, and which lasted from 542 until 594.

The Plague is supposed, in the first instance, to have originated in China, and to have spread westward to the Mediterranean ports, being carried thence inland and to other parts of Europe, and thus to Britain.

When people speak of the "Great Plague of London," they generally mean that of 1664-5.—But this, although the last, was probably by no means the worst of the many Plagues by which the City was visited. There are records of great pestilences from 1094 onwards. The "Black Death" of the fourteenth century, by which at least one fourth of the population of the whole country was carried away, is generally, though not universally, considered to have been a true bubonic plague, (that is, one with inflammation of the lymphatic gland.) London suffered ten times in the fifteenth and sixteenth centuries. And in the following century, after the bills of mortality had begun to be published, five visitations of the plague are recorded in the Metropolis, before the Great Plague. In 1603 there were no fewer than 38,000 deaths, whilst, in 1625, 35,417 people died of it. As Walter Besant graphically puts it, "There never was a time when a recent plague was not in the minds of men. Always they remembered the last visitation, the suddenness and swift-ness of destruction, the desolation of houses, the striking down of young and old, the loss of the tender children, the sweet maidens, the gallant youth. Life is brief and uncertain at the best ; but when the plague is added to the diseases which men expect, its uncertainty is forced upon the minds of people of every condition with a persistence and a conviction unknown in quiet times when each man hopes to live out his three score years and ten." And not only did London suffer, but country places too. The Black Death, in 1349, reached the Midlands, when Derbyshire was so severely affected that within twelve months it lost more than two-thirds of its beneficed clergy. Derbyshire suffered also from visitations of the fell disease in 1603, and again in 1632. And, even if Eyam itself was not attacked, plague-stricken places were sufficiently near for Eyam people to know what the horrors of the visitation were.

Without doubt the plague was a disease which was harboured by dirt, and whether actually conveyed by infected clothing, or by personal contact, or in some other way, the filthy condition of the towns and villages, with the utter ignorance of sanitary precautions which prevailed, and the uncleansed mud floors of the dwelling houses, &c., aided its spread. In London, no fewer than 68,596 perished during the great plague out of a total of 460,000. (Though of this number probably two-thirds fled away in order to escape it, thus reducing the population resident at that time to about 160,000). There had been a few isolated cases in November, 1664; but the disease began in grim earnest in the following May, when there were 43 deaths. In June the number of fatal cases had increased to 590, and in July to 6,130. In August 17,036 died, and in September, when the disease was at its height, 31,159. After this it gradually died away,—the number of deaths in October being reduced to 14,373; in November to 3,449, whilst in December there were less than 1,000.

We have given these particulars because we thought that it would be interesting to compare the progress of the disease during its stay at Eyam.

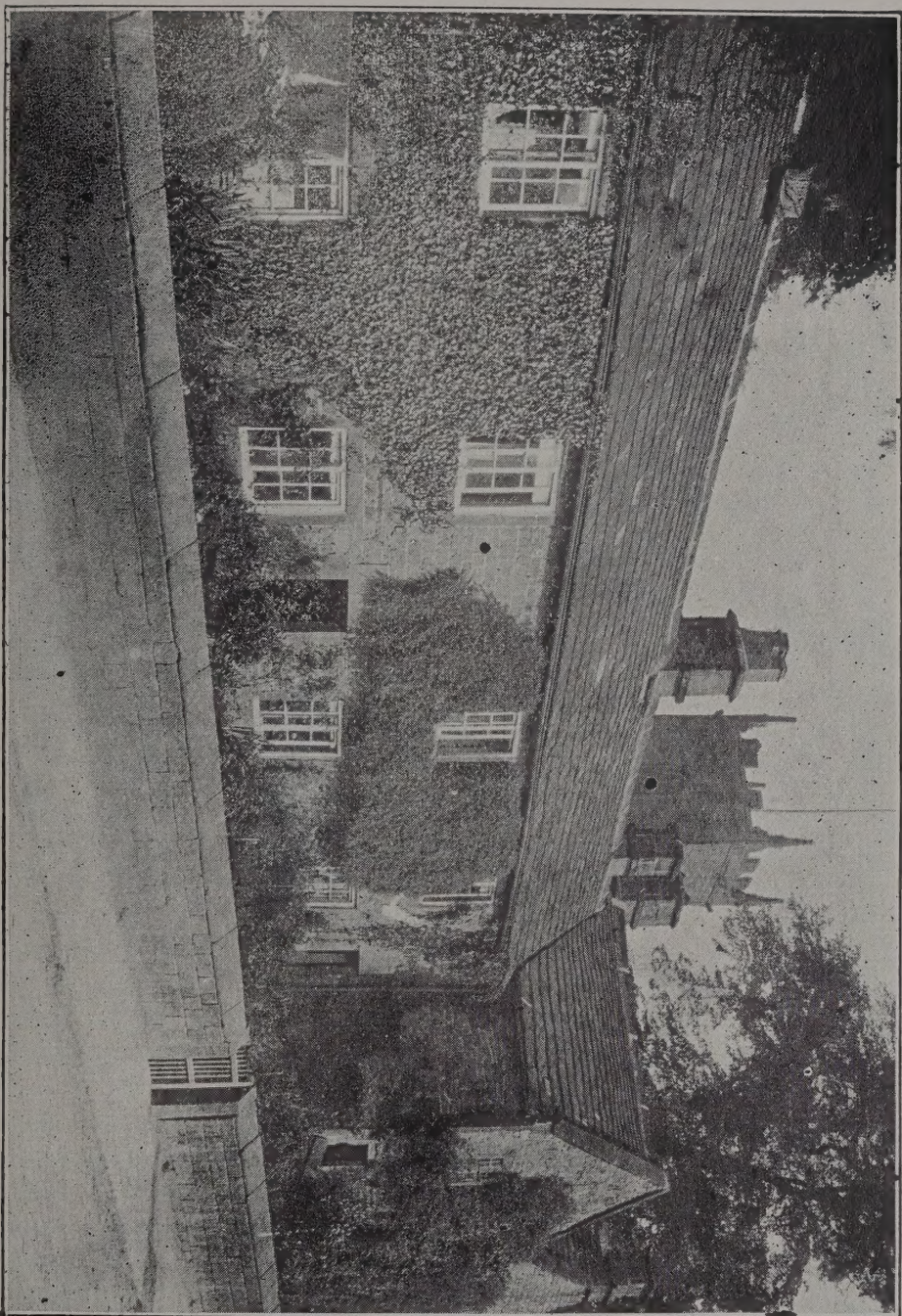
After the seventeenth century the plague has been practically extinct in the British Isles, though in 1899-1900 half a dozen cases were brought from abroad to the London docks, and in August 1900 there was an outbreak in Glasgow, when fifteen cases out of thirty four infected ones proved fatal. From time to time, too, there are reports of isolated cases in seaport towns. One shudders to think what would have happened if the condition of things had been those which prevailed three centuries ago. Better sanitation has banished the plague, as it has banished cholera, from our shores.

We now turn to the plague at Eyam. Tradition says that it was brought to the village in the month of Sept-

ember, 1665, in a box of clothes sent from London to a tailor, named George Vicars, who was lodging with a family named Cooper, who resided in one of the cottages just to the West of the Church. Dr. Mead, whose book was published rather more than half a century after the event thus writes* :—"The plague was likewise at Eham, in the Peak of Derbyshire; being brought thither by means of a box sent from London to a taylor in that village, containing some materials relating to his trade. A servant who opened the foresaid box complaining that the goods were damp, was ordered to dry them by the fire; but in doing it, was seized with the plague and died; the same misfortune extended itself to the rest of family, except the taylor's wife, who alone survived. From hence the distemper spread about, and destroyed in that village, and the rest of the parish, though a small one, between two and three hundred persons. But notwithstanding this so great violence of the disease, it was restrained from reaching beyond that parish by the care of the rector; from whose son, and another worthy gentleman, I have the relation. The clergyman advised that the sick should be removed into huts or barracks, built upon the common; and, procuring by the interest of the then Earl of Devonshire, that the people should be well furnished with provisions, he took effectual care that no one should go out of the parish, and by this means he protected his neighbours from infection with complete success."

In some particulars the village tradition bears out this account of the origin of the plague. George Vicars appears to have caught the disease from this clothing which had in all probability been in contact with some one suffering from the plague in London; and he was the first victim at Eyam.—He died and was buried Sept. 7th, 1665. The next victim was a child from the same house, Edward Cooper, who was buried fifteen days later. In

* A Discourse on the Plague by Richard Mead, 9th Edn., 1744, (1st Edn. 1720), pp. 149-151.



J. Crowther Cox

PLAGUE COTTAGES.

(Photo.

September there were six burials; In October the number was twenty-three. The Peak winters are long ones, and during the next seven months the numbers of deaths were, in November, 7; December, 9; January, 5; February, 8; March, 6; April, 9; and in May, 4.—Up till now 77 people had died out of a population of 350. *But it was during the next five months that the mortality became so terrible.—19 died in June, 56 in July, 77 in August, 24 in September, and 14 during the first eleven days of October, when the pestilence suddenly ceased, the survivors being only 83 out of the original number of 350 inhabitants;—no fewer than 267 having perished. The Parish Registers give the number as 267 who died during these months. Five are described as infants, and possibly died independently of the plague; three others were brought from the hamlets of Bretton and Foolow. The subtraction of these eight leaves 259, the number given by Mompesson himself as dying of the Plague in the village of Eyam.

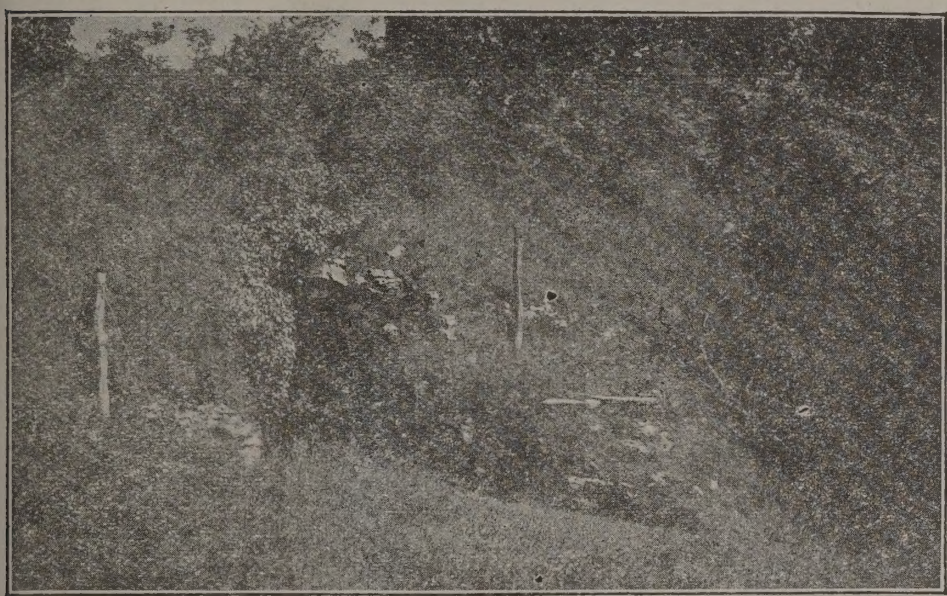
It will be seen from the above statistics that it was in June, 1666, that the plague began to be at its worst. Some

* During the five years immediately preceding the outbreak, 1660—1664, the average number of burials was 19 a year. During the two years which immediately followed the plague, 1667--1668, the average was 21. During the ten years 1899--1908 the average number was 13.7 a year. Allowing for a lower death rate at that time, owing to advanced medical skill and improved sanitary conditions, we may assume, from a comparison of the above figures that the normal population of the village in 1664 would be rather less than it is now—possibly about 1000. There would apparently be a considerable exodus from Eyam when the plague first appeared. The population was thus reduced to 350. These Mompesson persuaded to remain, so that infection should not be carried to other places. After the plague ceased, those who had gone away seem to have returned.

few of the inhabitants had already sought elsewhere an air that was not infected. The rector's little children had been sent away, Mrs. Mompesson imploring that the whole family might depart from Eyam. But her husband showed her that his duty to his people, as well as to his God, compelled him to remain with his flock in this the hour of their need. He wished her to depart with the children. But she would not forsake him. So the children went and the parents remained. It might have been easy for the infection to spread from Eyam to the villages around. Although the remaining in the plague-stricken place meant a graver risk of death for themselves, yet the Rector persuaded the inhabitants to seclude themselves from the outside world, and not to pass outside an imaginary circle which ran less than a mile from the centre of the village, until the plague passed away from them. The Earl of Devonshire, who then resided at Chatsworth, some five miles distant, promised his aid. And what was necessary was sent in the way of provision, apparently at the Earl's expense. Articles were brought from outside, and were left at certain points on this boundary line, and when those who had brought them had gone away, the inhabitants would come and fetch them. One of these points was *Mompesson's Well*, and the stone trough still exists, beside which these articles were placed. When money for any reason was paid, it was placed in the water which was in the trough for the purpose of purification, and well washed before being taken away.

It was deemed inadvisable, contrary to what was customary during the plague in London, that people should be congregated together within a building. During the hot summer days, Mompesson suggested that the services should be held out of doors, and he gathered together his people in the pretty rural dale which runs southwards from the centre of the village (called "The Cross,") to

Middleton Dale. This Dale is named "*The Delf*," or "*Cucklet Dell*." Here is a naturally perforated rock where the rector used to stand, whilst his congregation were gathered round him on the green grass. The arched rock now goes by the name of Cucklet Church. How earnestly would the plague stricken people respond to the Collect from the Book of Common Prayer, in which their rector interceded for them and pleaded that "Almighty God . . would have pity upon them, miserable sinners, visited



J. Crowther Cox)

(Photo.

CUCKLET CHURCH, IN THE DELF.

with great sickness and mortality ; and that for Christ's sake it would please Him to withdraw from them that grievous plague and sickness." Or how they would throw their whole hearts into the petition in the Litany " From . . plague, pestilence, and famine . . Good Lord, deliver us."

As time passed on, and the number of the dead so largely increased, they were buried, not in the Church-

yard, but in close proximity to their own dwellings. And for nearly a couple of centuries after the time of the plague, stones with the names of the departed were found in or near to many of the houses. The Riley graves, in a field to the left of the old Sheffield Road, are examples of such hurried burial. Mompesson had been meanwhile unweariedly ministering to the needs of his flock, and in this work he had been aided by his predecessor, Thomas Stanley, who had been Rector in Puritan times, and who still resided in the village. Catharine Mompesson, the rector's wife, had for some time past been threatened with consumption. About the 22nd of August, to the inexpressible grief of her husband she caught the pestilence and on the 25th she died. The tomb which her husband erected to her memory stands near the old Saxon Cross in the Churchyard, and is still an object of pilgrimage and of interest, almost amounting to veneration, to many.

A few days later,* the father wrote to his children the following touching letter, telling them of their mother's death. It was evidently meant to be kept and treasured by them in after years.

EXAM,

August 31st, 1666.

DEAR HEARTS,

This brings you the doleful news of your dearest mother's death; the greatest loss that could befall you. I am deprived of a kind and loving consort, and you are bereaved of the most indulgent mother that ever poor little children had. But we must comfort ourselves in God, with this consideration,—the loss is only ours; our sorrow is her gain, which should sustain our drooping spirits. I assure myself that her rewards, and her joys are unutterable. Dear children, your blessed mother lived an holy life and made a comfortable end, though by means of the sore pestilence, and she is now invested with a crown of righteousness.

* This and the following letters are given in *Anecdotes of some distinguished persons* by Wm. Seward, London, 1795: Vol II, pp. 21-34.

My children, I think it may be useful to you to have a narrative of your dear mother's virtues, that the knowledge thereof may teach you to imitate her excellent qualities. In the first place let me recommend to you her piety and devotion, which were according to the exact principles of the Church of England. In the next place, I can assure you, she was composed of modesty and humility, which virtues did possess her dear soul in a most exemplary manner. Her discourse was ever grave and meek, yet pleasant also; a vaunting and immodest word was never heard to come out of her mouth. Again, I can set out in her two other virtues, with no little confidence, viz. charity and frugality. She never valued anything she had, when the necessities of a poor neighbour did require it, but had a bountiful spirit towards all distressed and indigent persons;—yet she was never lavish or profuse, but carefully, constantly, and commendably frugal. She never liked the company of tattling women, and abhorred the wandering custom of going from house to house, that wastefully spending of precious time, for she was ever busied in useful occupations. Yet, though thus prudent, she was always kindly and affable; for, while she avoided those whose company could not instruct or benefit her, and would not unbosom herself to any such, she dismissed and avoided them with civility.

I do believe, my dear hearts, upon sufficient grounds, that she was the kindest wife in the world, and think, from my soul, that she loved me ten times better than she did herself; for she not only resisted my earnest entreaties, that she would fly with you, dear children, from this place of death, but, some few days before it pleased God to visit my house, she perceived a green matter to come from the issue in my leg, which she fancied a symptom that the distemper, raging amongst us, had gotten a vent that way, from whence she assured herself that I was passed the malignity of the disease, whereat she rejoiced exceedingly, amidst all the danger with which her near approach to me was attended, whom she believed to be infected.

Now I will tell you my thoughts of this business. I think she was mistaken in the nature of that discharge which she saw; certainly it was the salve that made it

look so green ; yet her rejoicing on that account was a strong testimony of her love to me ; for it is clear she cared not for her own peril, so I was safe.

Further, I can assure you, my sweet babes, that her love to you was little inferior to that which she felt for me ; since, why should she thus ardently desire my longer continuance in this world of sorrows, but that you might have the protection and comfort of my life.

You little imagine with what delight she used to talk of you both, and the pains that she took when you sucked milk from her breasts, is almost incredible. She gave a strong testimony of her love for you, when she lay upon her death-bed. A few hours before she expired, I brought her some cordials, which she told me plainly she was not able to take. I entreated she would take them for your dear sakes. At the mention of your names, she, with difficulty, lifted herself up and took them, which was to let me understand, that, while she had any strength left, she would embrace an opportunity of testifying her affection to you.

Now I will give you an exact account of the manner of her death. It is certain she had for some time, had symptoms of a consumption, and her flesh was considerably wasted thereby. However, being surrounded with infected families, she doubtless got the distemper from them. Her natural strength being impaired, she could not struggle with the disease, which made her illness so very short. Upon being seized, she showed much contrition for the errors of her life, and often cried out,—“ One drop of my Saviour’s blood to save my soul.”

At the beginning of her sickness she earnestly desired me not to come near her, lest I should receive harm thereby ; but I can assure you I did not desert her, but, thank God, stood to my resolution not to leave her in her sickness, who had been so tender a nurse in her health. Blessed be God, that He enabled me to be so helpful and consoling to her, for which she was not a little thankful.

No worldly business, was during her illness, any disturbance to her ; for she only minded making her call and election sure ; and she asked pardon of her maidservant for having sometimes given her an angry word.

I gave her several sweating antidotes, which had no kind operation, but rather scalded or inflamed her more, whereupon her dear head was distempered, which put upon her many incoherencies. I was much troubled thereat, and propounded to her several questions in divinity, as by whom, and upon what account, she expected salvation, and what assurances she had of the certainty thereof. Though in all other things she talked at random, yet, to these religious questions, she gave me as rational and welcome answers as I could desire ; and at those times, I bade her repeat after me certain prayers and ejaculations, which she always did with much devotion, which was no little comfort and admiration to me, that God should be so good and gracious to her.

A little before her dear soul departed, she desired me to pray with her again. I went to her, and asked her how she did ? Her answer was, that she was but looking when the good hour should come. Thereupon we went to prayers, and she made her responses from the Common Prayer-book as perfectly as if she had been in perfect health, and an amen to every pathetic expression. When we had ended our prayers for the Visitation of the Sick, we made use of those out of the Whole Duty of Man ; and when I heard her say nothing, I urged,—My dear, dost thou mind ? She answered, “Yes,” and it was the last word she spoke.

I question not, my dear hearts, that the reading of this account will cause many a salt tear to spring from your eyes ; yet, let this comfort you, your dear mother is a saint in heaven.

I could have told you of many more of her excellent virtues ; but I hope you will not in the least question my testimony, if, in a few words, I tell you that she was pious and upright in all her conversation.

Now, to that most blessed God, who bestowed upon her all those graces, be ascribed all honour, glory, and dominion, the just tribute of all created beings, for evermore. Amen.

WILLIAM MOMPESSEON.

On the following day Mr. Mompesson wrote to the patron who had presented to him the living, Sir George Savile, afterwards Lord Halifax.—His letter was written in the depths of desolation, when he was feeling so acutely the loss of his wife and the deaths of so many of his flock; and when he was in the daily expectation of his own death.

EYAM,

Sept. 1st, 1666.

HONOURED AND DEAR SIR,

This letter brings you the saddest tidings that ever my pen could write. The “destroying angel” has been in my habitation;—my dearest wife was stricken, and is gone to her everlasting rest, invested, as I trust with a crown of glory, having made a most pious and happy end.

Indeed, had she loved herself as well as she loved me, she had fled, at my entreaty, with her sweet babes, from the pit of destruction; but she was resolved to die a martyr to my interest. My drooping spirits are much refreshed with her joys, which I assure myself, are unutterable.

This paper, sir, is to bid you an hearty farewell for ever, and to bring you my thanks for all your noble favours; and I hope you will believe a dying man, that I have as much love and honour for you;—that I bend my feeble knees to the God of Heaven, that you, my dear lady, her children, and their children, may be blessed with happiness external, internal, and eternal; and that the same blessings may fall upon my Lady Sunderland and her family.

Dear sir, let your dying chaplain recommend this truth to you and yours,—that no happiness or solid comfort can be secured in this vale of tears, but from living a pious life. I pray you, dear sir, to retain this rule—Never to do that thing upon which you dare not first ask the blessing of God upon the success thereof.

Sir, I have made bold with your name in my will for an executor; and I hope you will not take it ill. Others are joined with you, that will take from you all the trouble.

Your favourable aspect will, I know, be a great comfort to my distressed orphans. I am not desirous that they should be great, but good; and it is my earnest request, that they may be brought up in the fear and admonition of the Lord. Sir, I thank God that I am willing to shake hands, in peace, with all the world; and I have comfortable assurances that He will accept me for the sake of His Son, and I find God more good than ever I imagined, and wish that His goodness were not so much abused and condemned.

I desire you would be pleased to make choice of an humble pious man to succeed me in this parsonage. Could I see your face before I depart hence, I would inform you which way I think he may live comfortably among these people, which would be a satisfaction to me before I die.

Dear Sir, I beg your prayers, and those of your family, that I may not be daunted or appalled by the powers of hell; That I may have dying graces, and be found in a dying posture; and, with tears, I entreat, that, when you are praying for fatherless and motherless infants, you would remember my two pretty babes.

Sir, pardon the rude style of this paper, and if my head be discomposed, you cannot wonder at me; however, be pleased to believe that I am,

Dear Sir,

Your most obliged, most affectionate,
and grateful servant,

WILLIAM MOMPESSEON.

Briget Talbot, the widow of a former Rector of Eyam, had died on the 15th day of August, twelve days before Mrs. Mompesson.

On November 20th, six weeks after the plague was stayed, the Rector wrote, or rather, for fear of conveying infection, dictated a letter to his uncle, Mr. John Beilby, in whose house, his "sweet babes" were staying. It will be noticed that he gives in it the number of families visited by the plague as 76, and of individuals who had died as 259.

To his uncle, John Beilby, Esq. of York.

EYAM,

Nov. 20th, 1666.

DEAR SIR,

I suppose this letter will seem no less than a miracle, proving that my habitation is *inter vivos*.—Being unwilling to affright you with a paper from my own hands, I have gotten a friend to transcribe these lines.

I know you are sensible of my lone condition, of my loss of the kindest wife in the world, whose life was truly inimitable, and her end most comfortable. She was in excellent posture of preparation when death gave the summons, which fills me with assurances that she is now invested with a crown of righteousness.

By too sad experience, I find the maxim verified, “Bonum magis carendo quam fruendo cernitur.” Had I been as thankful as my condition did deserve of me, I might yet have had my dearest in my bosom. But now, farewell all happy days, and God grant that I may repent of my great ingratitude.

The condition of this place hath been so dreadful, that I persuade myself it exceedeth all history and example. I may truly say, our town was become a Golgotha, the place of skulls; and, had there not been a small remnant of us left, we had been as Sodom, and like unto Gomorrah. My ears never heard such doleful lamentations,—my nose never such noisome smells,—my eyes never beheld such ghastly spectacles. Here have been seventy-six families visited within my parish, out of which died 259 persons.

Blessed be God, our fears are now over, none having died of the infection since the 11th of October, nor is there any one under present suspicion; and all the pest-houses have been several weeks empty.

I intend, if it please God, to spend most of this week in seeing all woollen clothes fumed and purified, as well for the satisfaction as for the safety of the country. Here hath been such burying of goods, as the like was surely never known; and indeed I think in this we have been too precise. For my own part, I have hardly left myself apparel to shelter my body from the cold, and have wasted more than need, for example's sake merely.

As for myself, I never was in better health than during the whole time of this dreadful visitation ; neither can I think that I have had any certain symptom of the disease. My man-servant had the distemper. Upon the tumour appearing, I gave him several chemical antidotes, which had a very kind operation ; and with the blessing of God they kept the venom from the heart and after the tumour broke, he was very well. My maid hath continued in health, which was a great mercy ; for, had she quailed, I should have been ill set to have washed and got provisions for myself.

I know I have had your prayers, and question not but I have fared the better for them ; and conclude that the prayers of good people have rescued me from the jaws of death. Certainly I had been in the dust, if omnipotency had not been conquered by holy violence.

I have largely tasted the goodness of my Creator ; since, blessed be God, the grim looks of Death did never yet affright me. I always had a firm faith that my dear babes would do well, which made me willing to leave this unkind and froward world. Yet I hope I shall esteem it a mercy that my desires of being like my dear wife, translated to a better place were frustrated. God grant that I may wait with patience for my change, and make a right use of His punishments, and of His mercies ; for, if the first have been severe, so have the last been sweet and comfortable.

I perceive by a letter from Mrs. Newby, that you have much and most kindly concerned yourself for my welfare. Indeed I make no question of possessing your true affection. Be assured that, in the midst of my great troubles, you were often in my thoughts.

Be pleased, sir, to accept the grateful presentment of my kindest respects, imparting the same to your good wife, and to all my dear relations.

A line from your hand would be welcome to, dearest sir,

Your sorrowful and truly affectionate nephew,

WILLIAM MOMPESSEON.

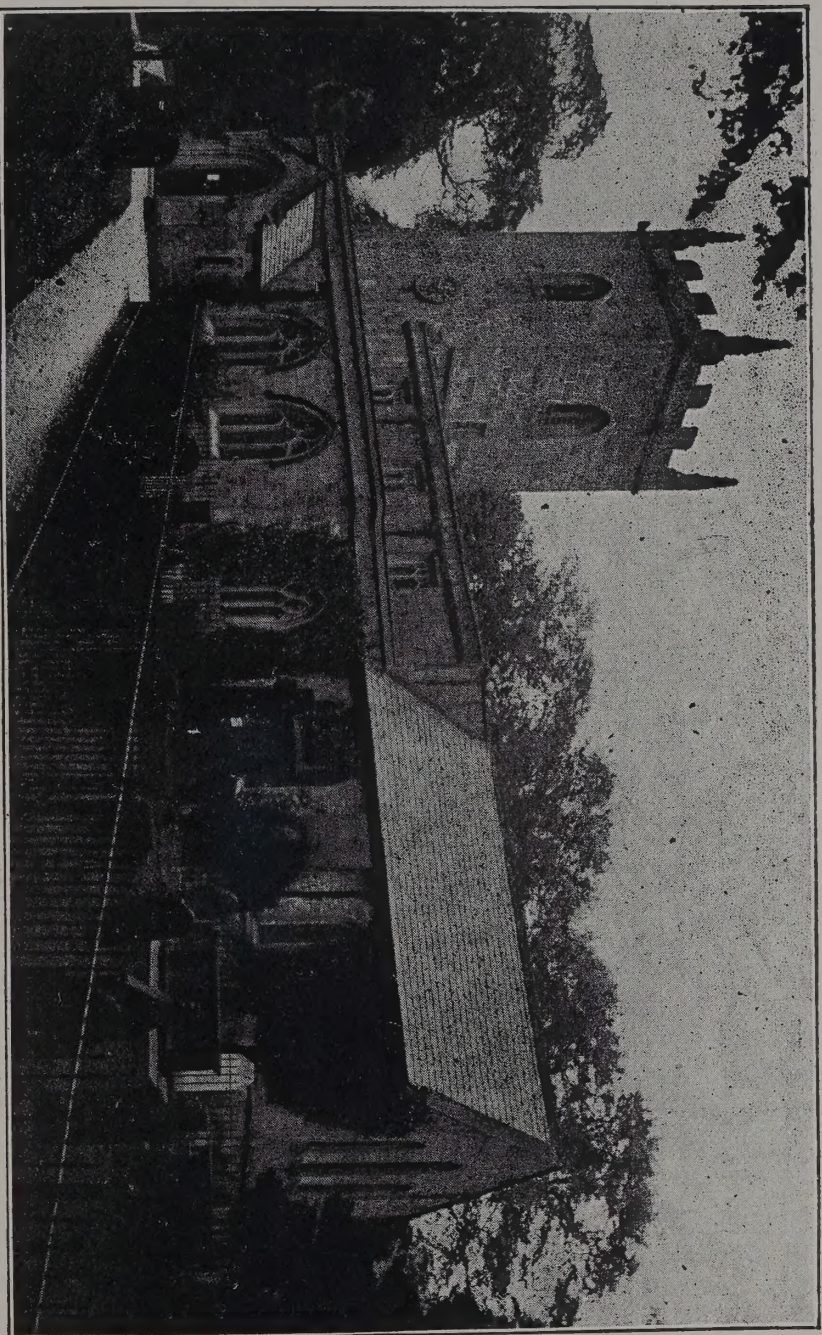
Mompesson left Eyam four years later, being presented to the rectory of Eakring, Notts., by Sir George Saville, the same Patron who, five years before, had presented him to the rectory of Eyam. It is said that his new parishioners had so great a dread of the plague that they refused him admission into the village, and that for a time, until their fears had died away, he was obliged to live in a house in Rufford Park, and to hold the services under an ash tree, in a field nearly a mile away from the village. Now a Memorial Cross stands on the spot, Pulpit Ash, where he first preached on coming to the village in 1670, and three stained glass windows have been placed in the Church to his memory.

A century after the plague, in 1766, the then rector Mr. Seward (who was also Canon Residentiary of Lichfield), preached a sermon commemorative of the event, which "was written with great power of description, and appealed so forcibly to the hearts of his auditors, many of whose ancestors had fallen by the plague, that he was frequently interrupted by their tears and overpowered by his own sensations." Rhodes says that, when he wrote upwards of 40 years afterwards, the sermon and the effect it produced were still remembered in Eyam.

A century later still the Church was restored in memory of " the Brave Men of Eyam."

On August 26th, 1866, the bicentenary of the plague was observed. (See page 74).

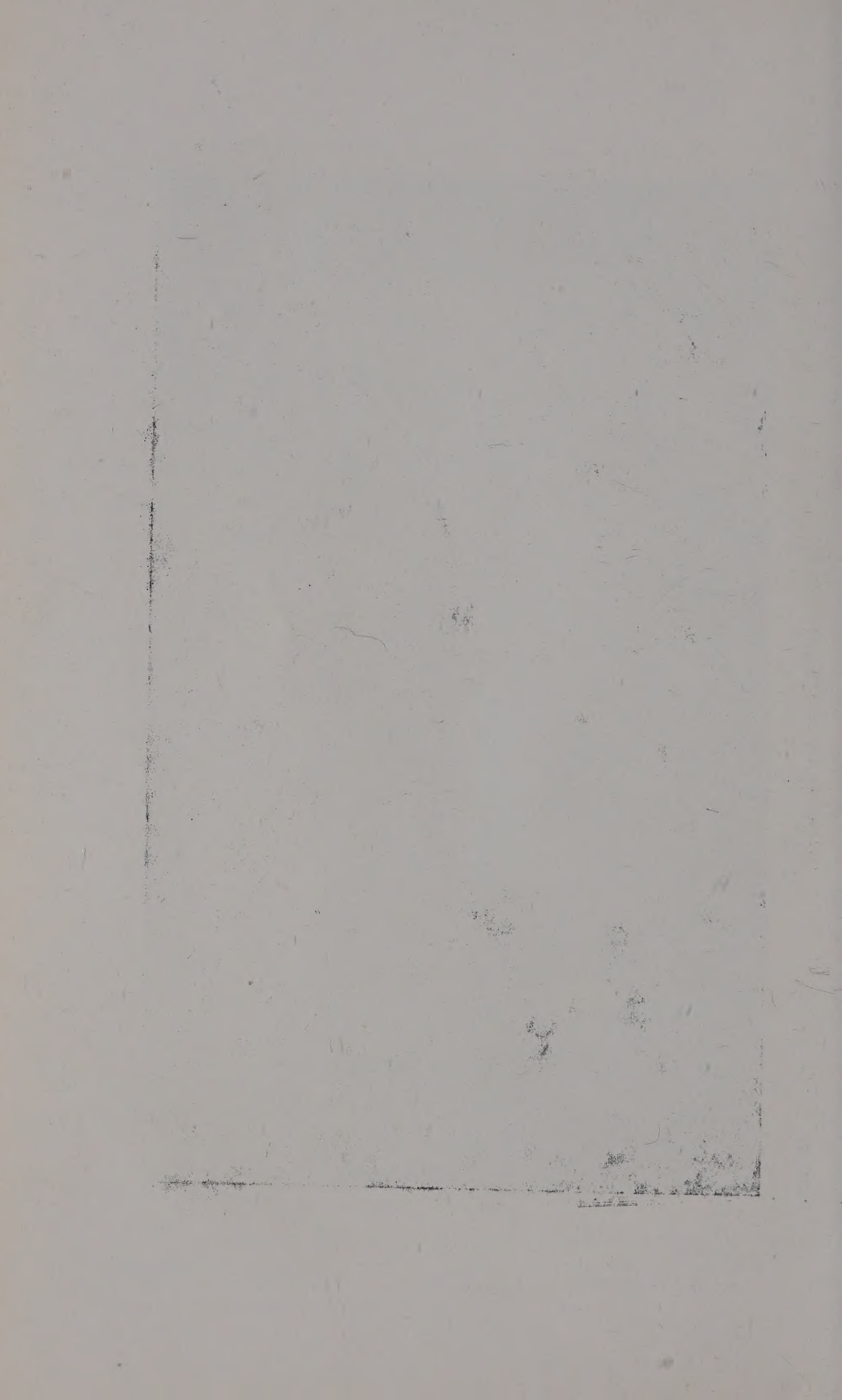
Each year, since 1905, a Commemorative Service has been held during Wakes Week in the Delph,—at the very spot where the service used to be held during the time of the Plague.



F. Chapman

EYAM CHURCH—(South side).

(Photo.



WHAT TO SEE IN THE CHURCH.

To whom the Church was originally dedicated is a matter of uncertainty. It has borne the names both of St. Helen (*a*) and of St. Lawrence (*b*.) It probably bore one of these names when the Church was first built,—whilst the other would be given to it when it was re-dedicated after some considerable restoration. Or possibly, the Church itself may have borne one of these names, and a chapel within it have had the other. It is recorded that in the time of Henry III, (1216--1272, probably about 1252), some land was granted by Eustace de Morteyn to Richard de Stafford, and again by Richard de Stafford to his son John, on condition that a lamp (*c*) was kept burning before the altar of St. Helen, in the Church of Eyam, during Divine service.

(*a*) *St. Helen* was the mother of Constantine the Great. Her popularity in this country is due to the (late, but unauthentic) tradition that she was the daughter of a British King, Coel, (the "old King Cole," of the nursery rhyme), and that her son Constantine was born in Britain. She was born about the year 248, and in her old age visited Jerusalem. There she is reported, whilst digging on Mt. Calvary, to have found the true cross on which Our Lord had been crucified. This was in 346. St. Helen's Day is August 18th. Holy Cross Day, May 3rd.

(*b*) *St. Lawrence*, a Deacon, suffered martyrdom at Rome, during the persecution of Valerian, by being roasted to death on a gridiron, A.D. 258. He was ordered, upon his arrest, to produce the treasures of the Church which were in his charge. Going into the poorest courts of the city, he gathered together the poor, the halt, and the blind. "These," said he, "are the treasures of the Church." He is commemorated on August 10th.

(*c*) The reader may remember that the tenure of lands "by the burning of the lamp," figures in one of Wood's "Tales and Traditions of the Peak."

Naturally, one of the first questions which a visitor is inclined to ask is,—“How old is the Church?”

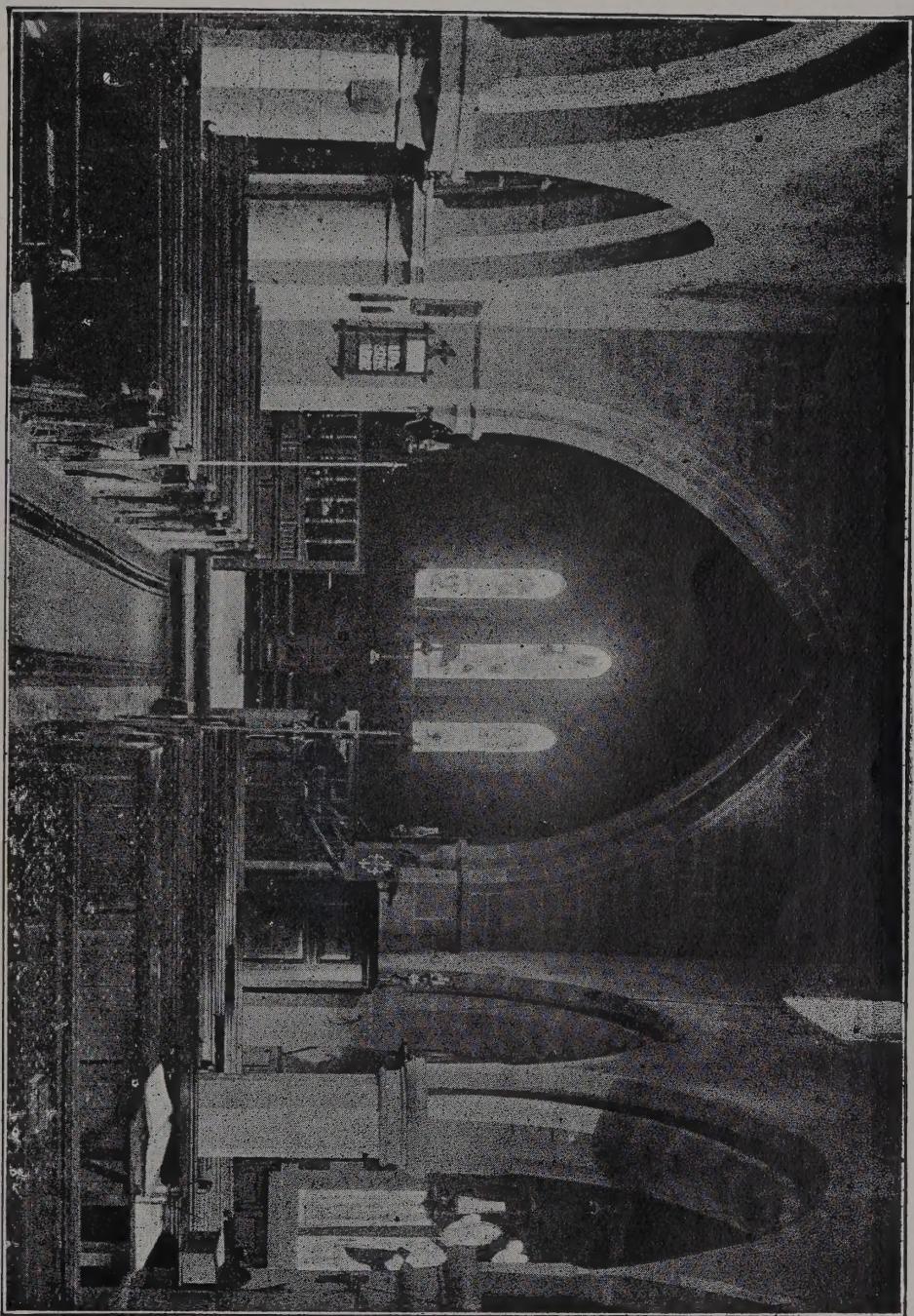
How long a Church has existed in Eyam we cannot tell. There is no mention either of *Age of the Church.* Church or of Priest in Domesday Book (1066).

But, we have abundant documentary evidence to show that Ralph de Cubley was Rector of Eyam in the year 1250, and consequently we know that there must have been a Church here before that date. And, indeed, the old *Norman Font* which stands near the entrance to the Church, takes us back another hundred years. We may assume, therefore, that the first Church in Eyam was built about the year 1150.

But there can be little doubt that the Faith of the Gospel was preached hereabouts long before a Church was built. The old *Saxon Cross*, which now stands in the Churchyard, although that was not its original position, takes us back more than a thousand years. It was erected somewhere in the neighbourhood, and by it would stand itinerant missionaries, as they proclaimed the message of Christianity to those who were gathered round them in the open air.

We see then that the Gospel was preached more than a thousand years ago; but that the earliest Church was not built until about 760 years ago. It would be in the Norman style of Architecture, and the font which belonged to that Church is the one which is still in use. Some two hundred years later, this Norman Church was replaced by a building in the decorated style; and it is out of this Decorated building that the present Church has grown.

Now let us turn to the Church itself. It consists of a chancel, a clerestoried nave (*i.e.* nave with windows above the arches) of three bays, north and south aisles, south porch, and an embattled western tower, with crocketed



J. Crouther Cox

EYAM CHURCH—(Interior).

(Photo.

pinnacles at the angles, which contains four bells and a clock.

Interesting as the Church is, the visitor must not imagine that it is, or even resembles in every respect, the building in which Mompesson and the villagers worshipped God before Eyam was depopulated by the plague in the middle of the seventeenth century. Probably the oldest portions of the fabric, although they too have been in the hands of the restorer, are the pillars and arches of the nave with the walling above. Parts of these may be about 550 years old. The chancel and a great part of the tower were rebuilt in 1618, and the chancel has been restored since. A very considerable amount of restoration was carried out in 1866--8 to mark the bicentenary of the plague year, when the north aisle was pulled down and rebuilt. And there was further restoration in 1882, when the south aisle was rebuilt.

The arcades of the nave are of the decorated style of architecture,—the north clerestory windows of the perpendicular style. The corresponding ones on the opposite side of the Church, which were of a very debased character, were made to harmonise with these at one of the recent restorations.

And, if so little of Mompesson's Church remains, there is still less of the original Norman Church. There is the same font in which the children of the village have been baptised during the last 750 years. Apart from this and from some old stones which have been built into the present Church, there are no traces of the ancient one to be found. The present building is of many periods dating from about 1350 to 1882.

It has been said that "the restorations of 1868 and 1882 have played sad and unnecessary havoc with its history." With this statement I cannot agree. Most certainly what we lose in sentiment we gain in utility

and in beauty by the restoration. We need only read the two following descriptions of what the Church was like in 1864 to see how much it needed a reverent and careful restoration. "A poor church, mutilated and ill-cared for . . . the interior is sadly disfigured by hideous pews and galleries,—there is one gallery with an organ across the chancel arch." (Sir Steven Glyn). Or again, "The national arms; full length figures of Moses and Aaron, painted in oil in the reign of Queen Anne; a table of benefactions, the Lord's Prayer, and Apostles' Creed, are, with the exception of an organ, all the principal ornaments of the interior of this humble churchwarden-mutilated, and whitewash-desecrated edifice. It has been often and justly observed, that, if a number of persons in succession, had, during the lapse of a few generations past, put their heads together to destroy and ransack a village Church, they could not have produced a wreck of vandal desecration worse than the interior of Eyam Church presents at the present day." (Wood.) Most fortunately, in 1868, the work was put into the hands of the eminent architect, Mr. G. E. Street. Under his supervision a new and enlarged north aisle was added;—the chancel was almost entirely rebuilt, as were four arches of the nave including the chancel arch. Three ugly galleries, one of which, containing the organ, "ran across the chancel," were taken down; the accumulation of white and yellow wash was removed from the walls; the passages and chancel were tiled; the Church was reseated; new lead roofs were put to the nave, chancel, north aisle, and vestry; and a good deal of work was done to the tower. In all £2,224 were spent. The Church was reopened in April 1870. The erection of the south aisle and porch, &c., were left until the restoration of 1882. Much as the writer is interested in the works of bygone generations and in the records of the past, he cannot help

feeling that in this case the considerable restorations carried out in 1868 and 1882 have been a distinct gain to those whose privilege it is to use the Church, Sunday after Sunday. And, speaking as one who from time to time has ministered in it, he feels that those who worship here will find such an interesting, well appointed, and well kept Church to be a real aid to devotion.

We are now in a position to ask What is there that is especially worthy of notice in the Church ;

Font. 1.—The *old Norman Font*, which will be seen near to the first pillar on entering the Church, although, as Dr. Cox remarks, “it has been so scraped that it looks almost new,” takes us back to about the year 1150, and is in all probability the font which stood in the original Norman Church of that time, and in which succeeding generations of Eyam children have been baptised during considerably more than seven centuries.

Eyam owes its celebrity to the Plague of 1666, and to the courage shown by its people during that terrible visitation ;—naturally we look for any point of interest connected with it.

Pulpit. 2.—The *Pulpit* is *supposed* to have been the one which was in use at the time of the great scourge, and from which Mompesson must often have preached.

Chair. 3.—The brass plate, affixed to the *Chair in the Sanctuary*, assumes that it once belonged to Mompesson, the rector, whose courage and devotion to his people during that sad time, have immortalised him in the history of Eyam. The chair was, we believe, discovered by a relative of Rev. E. Hacking, a former rector, in the shop of a dealer in Antiquities, and was by that rector presented to the Church. On it is carved the inscription

MOM. 1665 EYUM

4.—The *North Aisle* of the Church was rebuilt *N. Aisle.* in 1868-9 to mark the bicentenary of the heroism displayed by the rector and by his predecessor during the Plague. Against the wall of this aisle is fixed a brass plate on which is the following inscription:—

“This Memorial Aisle was erected by Voluntary Contributions obtained in 1866, to commemorate the Christian and Heroic virtues of the Revd W. Mompesson (rector), Catharine his Wife, and the Revd W. Stanley (late rector). When this place was visited by the Plague in 1665-6, they steadfastly continued to succour the afflicted and to minister amongst them the Truths and consolations of the Gospel of Jesus Christ. The rebuilding and enlarging of the Aisle led to the restoration of almost the entire Church, in 1868-9, at the cost of £2160.”

5.—The windows contain some good modern *Stained* glass. In the south aisle, to the left of the porch *Windows.* is a window to the memory of *Charles Gregory*, who died in 1877. The subjects depicted are scenes from the life of St. Helen. (See page 23.)

The next window, as the visitor passes up the church, was a thankoffering made by one who had recovered from a serious illness in 1899. (*Mr. William Crampton*). In the centre is The Madonna, (the Blessed Virgin, with the infant Saviour in her arms). On the one side of this is St. Matthew; on the other St. Laurence with his hand resting on a gridiron, the instrument of his martyrdom.

The window at the east end of this south aisle is a memorial to the *Rev. E. A. Bagshawe*, who was Rector of Eyam, 1826 to 1862. The central figure is that of our Lord as the Good Shepherd. In the outer lights are the Evangelists, St. Luke and St. John.

The two small windows on the south side of the chancel are the one, the subject of which is “Ezra the scribe,” to the

memory of *Mrs. Ann Green*; and the other, whereon is depicted "Nehemiah, the builder," a memorial to her husband, the *Rev. John Green*, who was rector here from 1862 to 1884, and during whose incumbency the Church was restored. For these reasons, because he had been rector of the parish and restorer of the church, these subjects "the scribe," (the teacher of the law of God), and "the builder," (the restorer of the temple), have been appropriately chosen. It may interest the visitor to know that the likeness of the Rev. John Green is to be seen in the face of Nehemiah. Mr. Green died in his 82nd year in 1899.

The subject of the next window, on the south side of the sanctuary, is King David, the sweet Psalmist of Israel. (In the window he is called "Saint" David)! It commemorates (and David's face is the likeness of), *Thomas Wilson Froggatt*, who for many years was voluntary organist at the Church. It was placed here by the members of the Eyam Glee and Madrigal Society and other friends.

The window, at the east end of the chancel, from the studio of Messrs. Clayton and Bell, was inserted by Charles Gregory of Hampstead, in memory of *Dorothy Gregory*, his wife (1799-1861). It gives the last scenes in the earthly life of Our Lord:—the Agony in the Garden, the Judgment of Pilate, Christ bearing His cross, the Crucifixion, the Entombment, the Resurrection, and the Ascension.

Passing round the church, the window near to the organ is in memory of *William Crampton*, who died Dec. 10, 1910. The centre light represents St. Anne, the mother of the Blessed Virgin Mary, with the Virgin as a child. In the other lights are St. Michael the Archangel, and St. Stephen, the first martyr after the Ascension.

The subject of the westernmost window in the north wall is "Christ blessing little children." It is a memor-

ial to *George Gregory*, of London, who died in 1910, and left by will £1000 to the poor of Eyam.

The window in the ringing chamber is a memorial to *Thomas and Sarah Gregory*. On it are depicted the figures of Moses and Aaron, which replace the oil paintings of the time of Queen Anne, already referred to. (Page 26).

On the other side of the tower is a window to the memory of *Thomas Gregory*, of Eyam View, who died in 1907. The subject is "The Last Judgment." The central figure represents Christ sitting in judgment on the earth. On the right hand is the blessed Virgin Mary, and on the left St. John the Baptist. Below, in the centre is the angel with the balances. On the right an angel welcomes the blessed into the kingdom of God, whilst on the left another angel apparently bids the lost "Depart" &c.

The remaining window to the west of the south porch, represents "Ruth the gleaner," and is in memory of *Henrietta Anderson Green*, wife of the Rev. Herbert W. H. Green, M.A., the eldest son of the Rev. J. Green, a former Rector.

6.—Stone and Brass *Mural Tablets*, &c. On the north side of the chancel are two marble slabs to the *Middletons* of Leam Hall in this parish.

Between these are two small brasses. On the one is a Latin inscription, stating that "Here lie the remains of the *Rev. Mr. Alex. Hamilton*, formerly the very vigilant and kind Rector of this parish who died Oct. 21st 1717."

The other is to *Bernard Wells, Gent.*, only son of Bernard Wells, of Holme, co. Derby, who died March 16th, 1648. (A brass to the memory of the father is to be found on the north side of the chancel of Bakewell Church.)

Near to the organ, by the Clergy desk, is a brass to the memory of the *Rev. Charles Hargrave*, for 32 years rector of Eyam, who died Nov. 18th, 1822, aged 58 years; and Mary, his wife, who died May 9th, 1827, aged 61 years, &c.

Against the south wall of the sanctuary is a tablet which states that "Near this place Lieth the Body of *Ra: Rigby, M.A.* Who was Curate of this parish 22 years. Buried April ye 2nd 1740, aged 51 &c."

It is reported that at the time of Mr. Rigby's funeral there had been a deep snow, and that three clergymen who had come from Yorkshire to be present at the funeral, as they were returning homewards, were lost in the snow. Two were dead when their bodies were found. The other had almost succumbed, and was with difficulty revived.

The marble tablet next to this, to the memory of *Joseph Brightmore*, and the alabaster one above the door to the memory of *Smithson Green* of Brosterfield, who died May 24, 1777, are worthy of notice.

Against the north wall of the nave, near the chancel, is a small brass to the memory of *Rev. Edmund Fletcher*, "Minister of the Gospel at Stockport and afterward at Middleton and Ashford" who died Oct. 7, 1745 in his 41st year. (In the Parish Register is the following entry:—"1745, Oct. 10, Bur. Mr. Edmund Fletcher de Eyum.")

On the east side of the south door is a tablet to the memory of *2nd-Lieut Geoffrey Eric Burdekin*, aged 22, who was killed in action in France, 26th January, 1915.

In the vestry behind the organ is a mural monument to *John Wright* and Elizabeth his wife. The inscription, which is surmounted by the arms of the family, is noticeable for recording the date of his burial, Jan. 2nd, as well as the date of his death, Dec. 31st, 1691. There is also a brass to the memory of *James Farewell Wright*, of Eyam Hall, second surviving son of John Wright of Eyam and Great Longstone, who died in 1805.

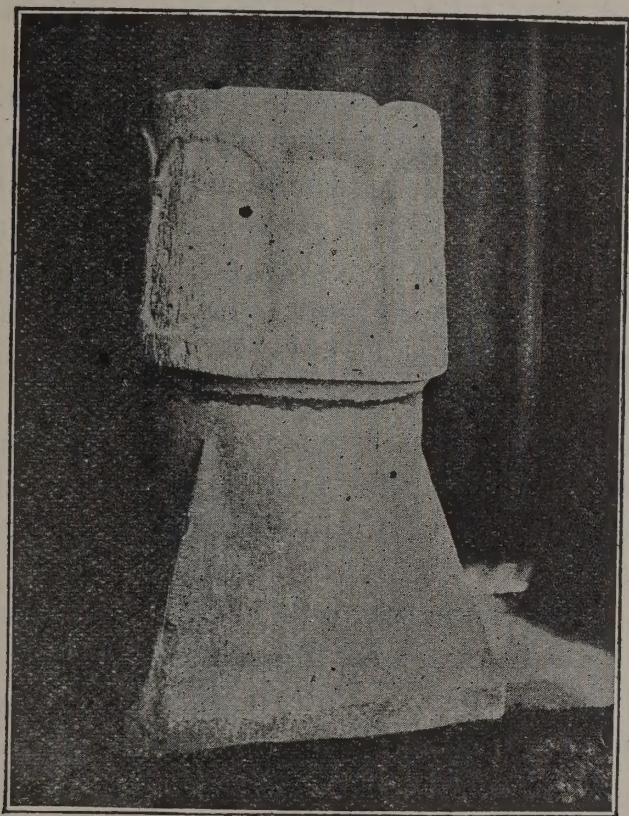
The *Wrights* have been at Longstone since the days of the Plantagenets, and *Eyam Hall* has belonged to them for upwards of 230 years. The Wright monument was formerly in the chancel, and the monuments to the two rectors, Charles Hargrave and Alex Hamilton, with that

of Ralph Rigby, for so many years curate, were originally in the vestry. But when, at one of the restorations of the Church, the clerical memorials were moved to the chancel, that of another rector was retained in the vestry, where it is still to be found. It records the fact that *Joseph Hunt*, rector, was buried Dec. 16, 1709; and that Anne, his wife, had been buried Dec. 18, 1703. Perhaps the reason for his monumental inscription being retained here, when those of the other clergy were removed to the chancel, was because the vestry is said to have been for some years his home. It was in this way: The Rev. Joseph Hunt, B.A., was inducted to the living of Eyam, March 23, 1683. He was married at Eyam, to Anne Ferne, Sept. 4, 1684. Their first children were Mary, who was baptised Aug. 18, 1685; and Sarah, who was baptised Nov. 3, 1686.

It is related of him that not long after he had, as a young bachelor, become rector of Eyam, he was sent for to the Miner's Arms, to baptise the child of Matthew Ferns, the landlord of that Inn, which had been taken ill. He remained behind, chatting with those who were present, and partaking of some liquid refreshment. He was loud in his praises of the daughter of the landlord, Anne, a girl of eighteen. The assembled company decided that there should be a mock marriage, in which the rector acted the part of the bridegroom, and the daughter of the host that of the bride;—one of those present reading the service from the Book of Common Prayer. Not unnaturally, this scandalous proceeding was the talk of the neighbourhood, and it soon reached the ears of the Bishop, who insisted on Hunt marrying the girl. But he was engaged to be married to another lady. His money was spent in law costs, &c., and he and his young wife were obliged to seek sanctuary in the vestry, where they passed the remainder of their lives. This gave leisure and opportunity for the copying of the Parish Registers, which are written in the same hand (presumably his), from their commencement in 1630 until May 20, 1705.

OTHER OBJECTS OF INTEREST.

7.—In the vestry behind the organ the large *Second Font*. stone *Font* should be noticed. It has not always had a place in the Church ; but it is said to have been found on the Moors, somewhere in the direction of Padley and Grindleford, and to have been brought to



J. Crowther Cox)

(Photo.

ANCIENT FONT
(now deposited in Eyam Church.)

Eyam. The various tales about it, such as that it was formerly in Padley Chapel, or that it was the font used for the baptism of children who were born during the plague, (It may have been thus used, it could not have been made for this purpose ; its size and greater age show this) are mere conjecture. For many years the bowl served as a flower pot at Brookfield House, Hathersage.

It was placed in the Church whilst Mr. Longsdon was rector (1888-1891) and the stone base on which it stands was made for it.

8.—Near to this ancient Font, in the north-east corner of the Church, has been placed a *Cinerary Urn*. Cinerary Urn, or vessel, for the reception of the ashes of the dead, in old times, after their bodies had been burnt. The Urn was discovered some few years ago on Eyam Moor.

9.—At the East end of the North wall, underneath the fourth window, near the organ, inserted in the wall, will be found a stone which is in all probability a portion of an ancient sepulchral slab, perhaps 750 years old. It is commonly called *St. Helen's Cross*, and originally stood at the East end of the Church. It takes us back to the time when one of the altars was dedicated to St. Helen (see page 23.) The Cross had probably nothing to do with St. Helen, beyond having once covered a tomb in the portion of the church which was dedicated to that Saint. It was moved to its present position at the restoration of 1866-8.

10.—There were in old days several altars in the Church ; *The Piscina*, or drain, down which the water was poured, after the sacred vessels which had been used at the Holy Communion had been cleansed, which may be seen on the South side of the North aisle, close to the pillar which supports the chancel arch, shows that an altar once stood here.

11.—And the *Bracket* (on which the figure of a saint perhaps stood in former days), which is fixed into the East wall of the South aisle, points out the position of yet another.

Dr. Cox tells us that “the (stone) slab of one of the side altars was found during the ‘restoration’ of this Church. The spirit of irreverent Puritanism was so strong that it was no sooner found than broken up.”

Squint.

12.—The *Squint*, or opening in the wall through which the altar could be seen, at the East end of the South aisle, was for a long time filled up, but was re-opened on May 15, 1908. The glass shutter on the chancel side was then added to keep out the draught. It is evident that the original chancel must have been considerably shorter than the present one, to enable the altar to be seen through the *Squint*.

Screens.

13.—The *Oak Screen*, which runs across the chancel, as well as that in front of the organ, formerly belonged to the family pews of the Staffords, as a brass tablet between the windows in the north aisle testifies:—

“This tablet marks the spot sometimes called the Stafford Quire, or ancient family pews of the Staffords and afterwards of the Bradshaws of Bradshaw and Abney, now represented by the family of Bowles, and testifies that the oak screen across the chancel and in front of the organ formed part of the same. Decr. 15, 1895.”

14.—The pieces of dark wood inserted in the backs of the first four pews in this aisle are fragments of the old screen.

15.—In the Choir Vestry are the old paintings, already alluded to, of Moses and Aaron, which used to hang in the Ringing Chamber, and which have been replaced by the window at the West end of the Church in which the same subjects are depicted. Pictures of Moses and Aaron were very usual in Churches during the 17th and 18th centuries, when they were placed on either side of the tables of the Commandments. Here, too, hanging against the wall, are to be seen portraits of the Rectors of Eyam from the year 1760. To these has been added a portrait of William Mompesson, the heroic Rector of Plague times (1664—1670). The original is at the Bishop's Manor at Southwell; and a copy of it appears as a frontispiece to this book.

16.—The fragments of carving above the South wall of the chancel are worthy of notice. They are the *Bosses* from the centre of the old roof.

WHAT TO SEE IN THE CHURCHYARD.

1.—The glory of Eyam is the old *Saxon Cross*, *The Cross*. which stands in the Churchyard, not far from the South Chancel door. Tradition asserts that it was found on one of the neighbouring hills. It will be noticed that the upper portion of the shaft, which originally was underneath the arms of the Cross, is wanting; and Rhodes, who wrote in 1818, says that the sexton of the Church, who was then an old man, well recollects the missing part being thrown carelessly about the churchyard as a thing of no value, until it was broken up by some of the inhabitants and the pieces used for domestic purposes. Report says that when Howard, the philanthropist, visited Eyam, about the year 1788, he noticed the top of the Cross lying prostrate in a corner of the churchyard and nearly overgrown with docks and nettles. Though the inhabitants of Eyam had regarded this ancient relic as valueless, yet because of the estimation in which it was held by the great philanthropist, it became of much more interest to them, and they brought it forth from its hiding place and put it in its present position on the top of the shaft.

The Cross is in all probability of Saxon work, and Dr. Cox thinks it dates back to the 9th or 10th century. Upon the front of the shaft are five scrolls cut in relief, and in the middle of these is a trefoiled leaf. A slender spray is cut over the volute which terminates in similar trefoiled relief work. On the arms of the Cross are figures of angels holding crosses. On the West side of the shaft, above some interlaced knot work is a seated figure holding a bugle horn, and above it the Virgin and Child, &c. The Cross seems to point back to the preaching of Christi-

anity in the neighbourhood before the erection of a Church. Other similar, or somewhat similar, Crosses, or portions of Crosses, are to be found in Bakewell churchyard, in Taddington churchyard, at Hope where the fragments have been brought from the Vicarage garden and recently erected in the churchyard ; and there are some interesting Crosses at Ilam, near Dovedale. A replica of the Eyam Cross, but with the missing portion supplied, forms the War Memorial at Blundell's School, Tiverton.

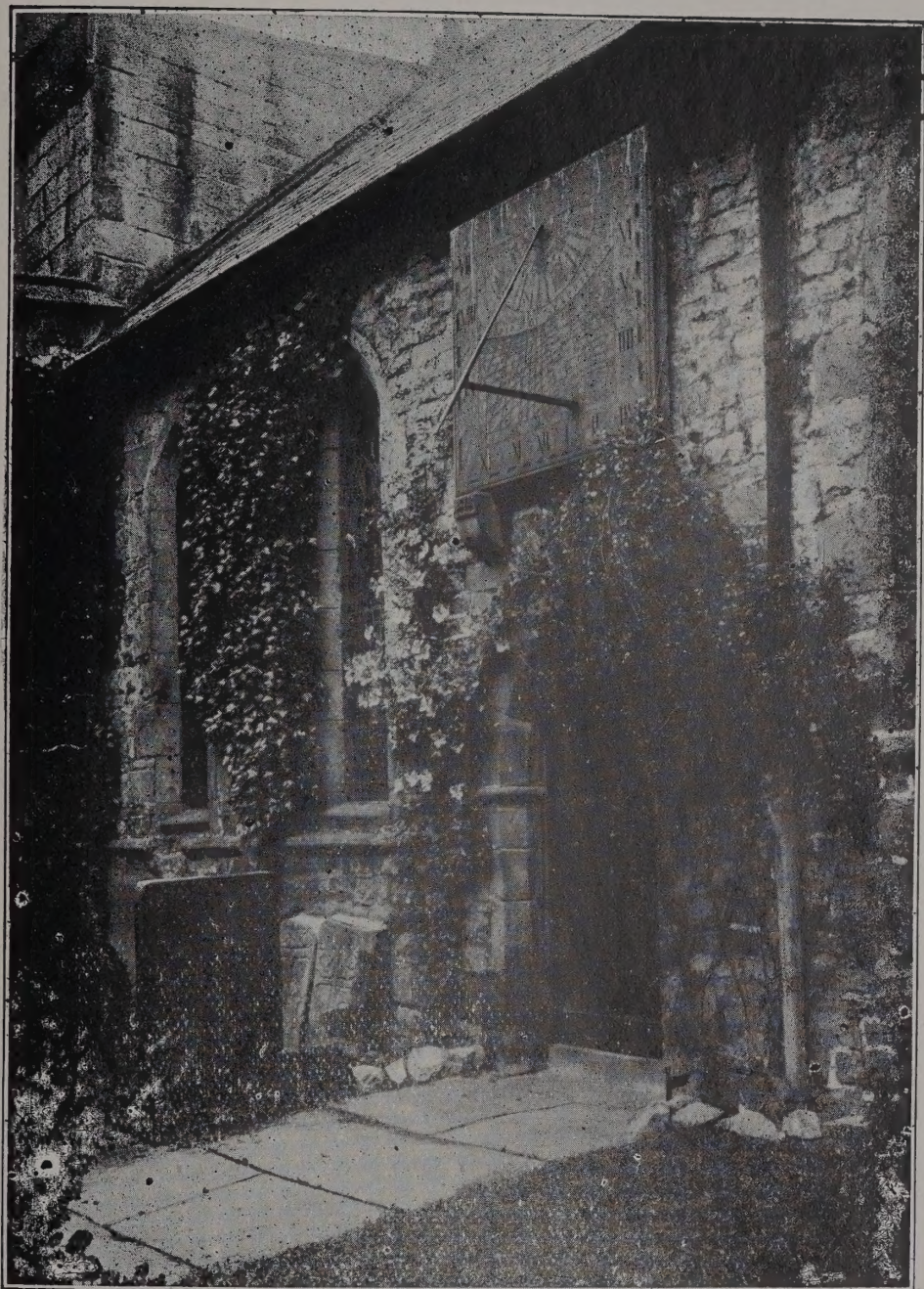
2.—About seven yards East of the Cross, *Mrs. Mompesson's Tomb.* easily recognised by the posts at the corner and the overshadowing Yew tree, will be found the grave of *Catharine Mompesson*, the heroic wife of the heroic Rector of Eyam, who, with her husband, remained in the village during the ravages of the plague, and who herself was one of its victims. Over her remains was placed a large tomb, the Latin inscription on the top of which tells us that “Catherine the wife of William Mompesson Rector of this Church, daughter of Ralph Carr, formerly of Cocken in the county of Durham, armiger : was buried here on the 25th day of the month of August A.D. 1666.” At the West end of the tomb is a winged hour-glass with the words “Cavete, Nescitis horam,” (‘Take care, Ye know not the hour.) And at the opposite end is a death's head, with the motto “Mors mihi lucrum,” (Death is gain to me.)

3.—Against the Chancel wall is a modern upright stone which commemorates the virtues of another hero of the plague times, *Thomas Stanley's Memorial.* *Thomas Stanley*, the Puritan Rector of the years of the Commonwealth, who remained in Eyam, supported by the gifts of his old friends, and who aided Mompesson in his ministry of mercy to the souls and the bodies of his flock during these terrible months.

4.—Against the same wall, on the opposite *Old Sepulchral* side of the chancel door, to the left, are two *Slabs*. ancient *Stone Slabs*, which are probably some 750 years old. They were found in 1882, at the head of a window in the old South aisle, and in the following year they were repaired and fixed in their present position. They, apparently, originally marked the resting place of some warrior; and, centuries afterwards, at some restoration or enlargement of the Church, were utilised by the masons. According to the custom of those early days, when they were used as memorials, no name was inscribed upon them,—merely the symbol of the faith of those whose bodies lay beneath them, and the sign of their profession. “The Dagger and the Cross,” which they bear, are said to have suggested the title for Hatton’s book.

5.—On the left-hand side of the path leading *War Memorial*: to the South door of the Church is the beautiful stone Cross of Coptic design,—“in imperishable memory of the 23 men of Eyam, who made the Supreme Sacrifice, in the Great War, 1914-1918.”

6.—The elaborate *Sundial*, now above the *The Sundial*. Chancel door, is worthy of notice. It was the work of a Mr. Duffin, Clerk to Mr. Simpson, a Magistrate who resided at Stoke Hall, near Eyam. It was cut out by a local stonemason, William Shore by name. Originally it was fixed to the South Porch; and, in Mrs. Gatty’s Book of Sundials, it is described as occupying that position, although in the plate which she gives it appears over the chancel door. It was placed here at the restoration of the Church, its own face having been also restored, and a second motto added, on the corbels which support it,—“Ut umbra sic vita,” (As the shadow *passes* so does life.) This dial, which is much more elaborate than ordinary dials, was constructed in 1775, and bears the names of Wm. Lee and Thomas Froggatt, Churchwardens.



F. Chapman)

CHANCEL DOOR and SUNDIAL,
(on South side).

(Photo.

The parallels of the sun's declinations for every month in the year are given, and a scale of the sun's meridian altitude. The names of different places are marked and the difference from English time is given. The original motto on the top of the dial is "Induce animum sapientem," (Take to thyself a wise mind.)

7.—A little to the East of the sepulchral slabs, on the other side of the path, stands an upright stone which bears the following curious inscription :— (The attempt at rhyme will be noticed.)

" Here Li'th
ye Body of Anne Sellars Bu-
-ried by this Stone. Who Dy-
-ed on Jan ye 15th Day, 1731
Likewise Here lise dear Isaac
Sellars, my Husband and my
Right, Who was buried on
that Same day Come Seven
years 1738. In seven years
time there Comes a Change
Obsarve & Here you'll See
On that same Day come
seven years my husband's
laid by me."

8.—Some tombstones hereabouts may be noticed, of greater age than most Churchyards can show. Amongst these is one to *Abell Rowland*, who died Jan. 15, 1665-6, He was one of the victims of the plague.

9.—About 20 yards to the North of the East wall of the chancel will be found the tomb of *William Wood*, the Historian of Eyam, who died June 27, 1865.

10.—And about 20 yards North of the West wall of the Tower stands another ugly heavy monument, which is to the memory of *Richard Furniss*, an Eyam Poet, &c.

11.—As far as the exterior is concerned, the
The Church Tower. Church Tower is practically the only portion of the Church which existed at the time of the plague. It was partially rebuilt about the year 1619, it is said at the cost of a maiden lady named Stafford.

It contains six bells, on the four older of which are the following inscriptions :—

JESVS BEE OVR SPEED 1659 G.O

GOD SAVE HIS CHVRCH 1658 G.O

JESVS BE OVR SPEED 1658 G.O

JESVS BE OVR SPEDE 1628

(The three Bells with the initials G.O., were cast by George Oldfield, of Nottingham.)

Two new bells were added, the old ones re-hauled, and the whole peal tuned and hung on a new frame by Taylors, of Loughborough, in 1926. One of the new bells is the Memorial of the Villagers to Miss Emily Georgina Wright; the other is the gift of the Rev E. P. Wright in memory of his parents, Canon Charles Sisum Wright, M.A., and Charlotte Elizabeth, his wife

12.—On the West side of the tower is a stone which has puzzled many people. It bears a number of initials, amongst which, as the letters C.W. testify, are the initials of the churchwardens, and some figures which are supposed to represent the date 1615, (the 6 being inverted).

13.—On the South side of the tower is an inscription which tradition says was put there by a young man, in memory of his lover, after her death. Shakesperian students will recognise it as an adaption of a passage from *Cymbeline*.

“ Eliz. Laugher. Ob. Feb. 4 1741. Et. 24

Fear no more the heat o' th' sun,
Nor the furious winter's rages;
Thou thy worldly task has done,
Home art gone and ta'en thy wages.

I weep thee now, but I too must
Here end with thee and turn to dust:
In Christ may endless union prove
The consummation of our love.

Erected by 'Tho' Sheldon.”

14—The ruinous building on the western side of the churchyard is a *Mausoleum* which contains the graves of some members of the family of Mower, or Moore. Rhodes describes it as “an oblong structure, formed by eight columns placed at regular distances, and surmounted with urns, the intervening space between the columns being built up with stone walling; and on two sides are small iron-grated windows, not unlike the light holes of a prison. Originally this building had a heavy leaden roof, which is now removed. . . . the roof was an accommodation not necessary for the dead, and the produce might be useful to the living; it was therefore taken down and sold to the best bidder. This,” continues Rhodes, who wrote in 1818, “though not a very delicate proceeding, is, at any rate, making the most of one’s ancestors.” Since then the ravages of time have made it still more ruinous.

Eyam churchyard contains an unusual number of poetic effusions, many of them from the pen of Peter Cunningham, who was Curate here during the years 1775--1790; whilst some more recent ones were composed by Furness.

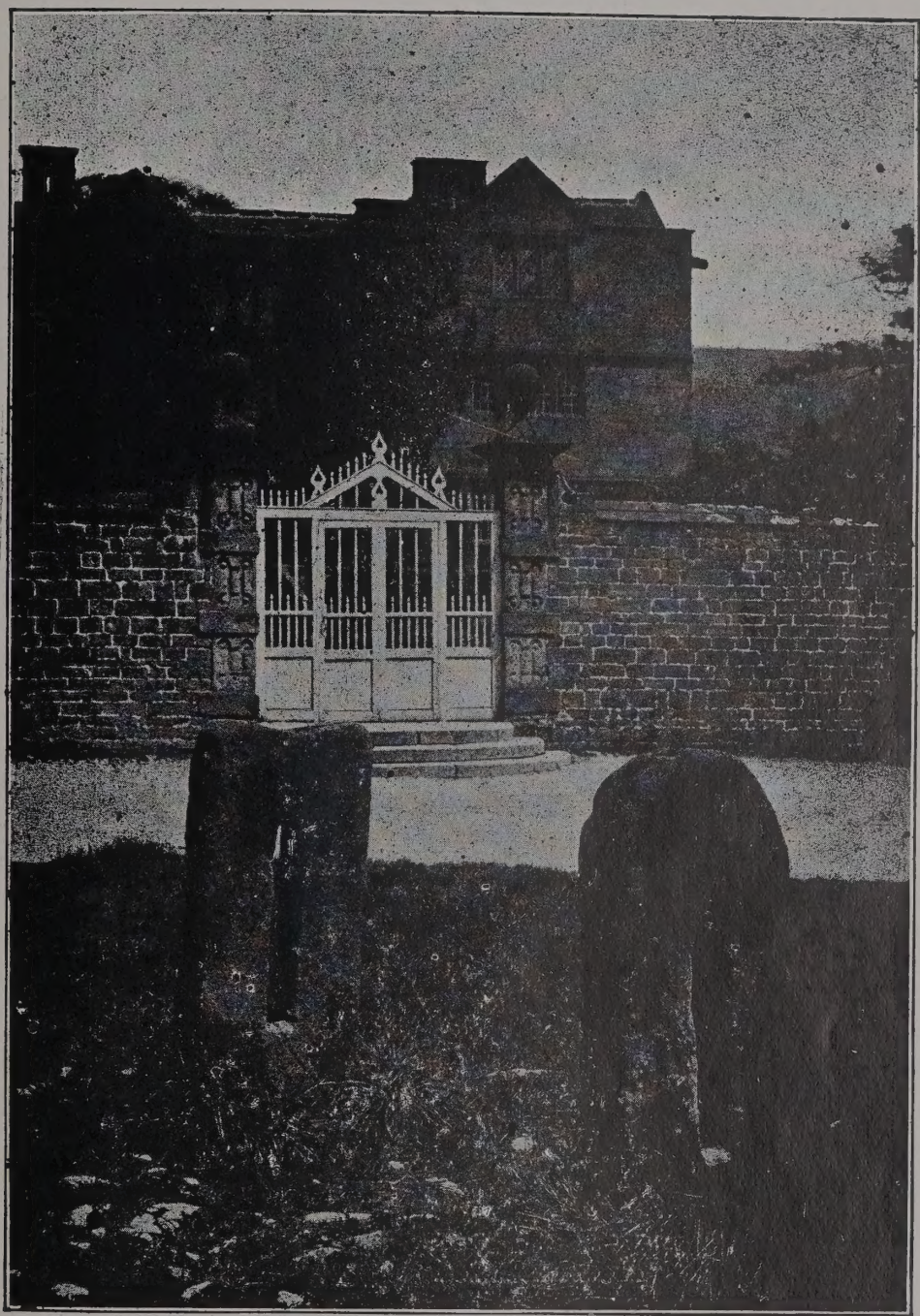
WHAT TO SEE IN AND AROUND THE VILLAGE.

The small piece of, grass covered, Common land, which goes by the name of “*The Cross*,” may be considered to be the centre of Eyam. Probably, at one time, the Village Cross stood here, though no vestige of it now remains. But the upright portion of the *Village Stocks* are still here, and bear witness to a form of punishment now obsolete, which in bygone years was compulsorily endured as a penalty for drunkenness and other offences. Here the guilty ones were, for so many hours, imprisoned in the open air, with hands

and feet tightly fastened, and they themselves unwillingly subjected to the jeers and ridicule of, and sometimes to the missiles thrown at them by, their fellow villagers. This form of punishment had almost gone out of use in Derbyshire in 1815, though the stocks were used at Killamash in 1827 and 1829. New ones were set up in the borough of Poole, Dorset, in 1858; and indeed stocks are recorded to have been used at Newbury, in Berkshire, as lately as June 11th, 1872.

2.—On the other side of the road is *Eyam Hall*. *Eyam Hall*. According to Wood, it originally belonged to a family named Bray, from whom it was purchased by the Wrights who built a new front to it in 1676. It is said to be an exact copy of the old Hall of the Bradshaws at Eyam, of which only a fragment now remains.

3.—At the Hall, by the courtesy of the Rev. W. *The Delph*. Peter Wright, the key may be obtained of the *Delph*, or Dell, a beautiful little dale which is well worthy of a visit. A small charge, (2d. for each person) is made for the admission; and the whole of the money so obtained is given, without deduction, to Charity. The entrance to the Delph will be found through the gate in the iron railing on the other side of "The Cross," immediately opposite the Hall. There are two dales which run parallel with each other from the village down to Middleton Dale:—the one is the picturesque road way,—the other is the Delph. It is well worth visiting, and more especially so on a bright sunny day in the early summer, for its quiet restfulness and its beauty;—and it is still better worthy of a visit on account of its associations. The Delph is a lovely secluded dell formed by a cleft in the limestone. At the North end of the little dale, not far from the entrance into the grounds, a tiny stream issues from a chasm in the rock called the *Salt Pan*, and trickles along the valley. About half way across the dell, on its Western side, is a limestone crag, now partly hidden



J. Crowther Cox)

(Photo.

EYAM HALL, AND REMAINS OF PARISH STOCKS.

by trees and shrubs. Near the top of this rock is a natural archway. It bears the name of the *Pulpit Rock*. Here it was that Mompesson gathered together his flock during the time of the plague, when it was deemed inadvisable, because of the danger of infection, to hold the services within the Church. It was on this arched mass of limestone that he knelt when he was leading the devotions of his people, or stood when he was addressing to them words of exhortation or of comfort. How real to these poor plague-stricken people must have been the Church's prayer which was then, as it may be now, used "in the time of common Plague or Sickness." How earnestly must they have pleaded for mercy and for pity, as, Sunday after Sunday, their numbers became fewer. It was because the Church services were held here that it goes by the name of "*Cucklet Church*." And here the present Rector, on Wakes Sunday, every year, still holds a commemorative service.

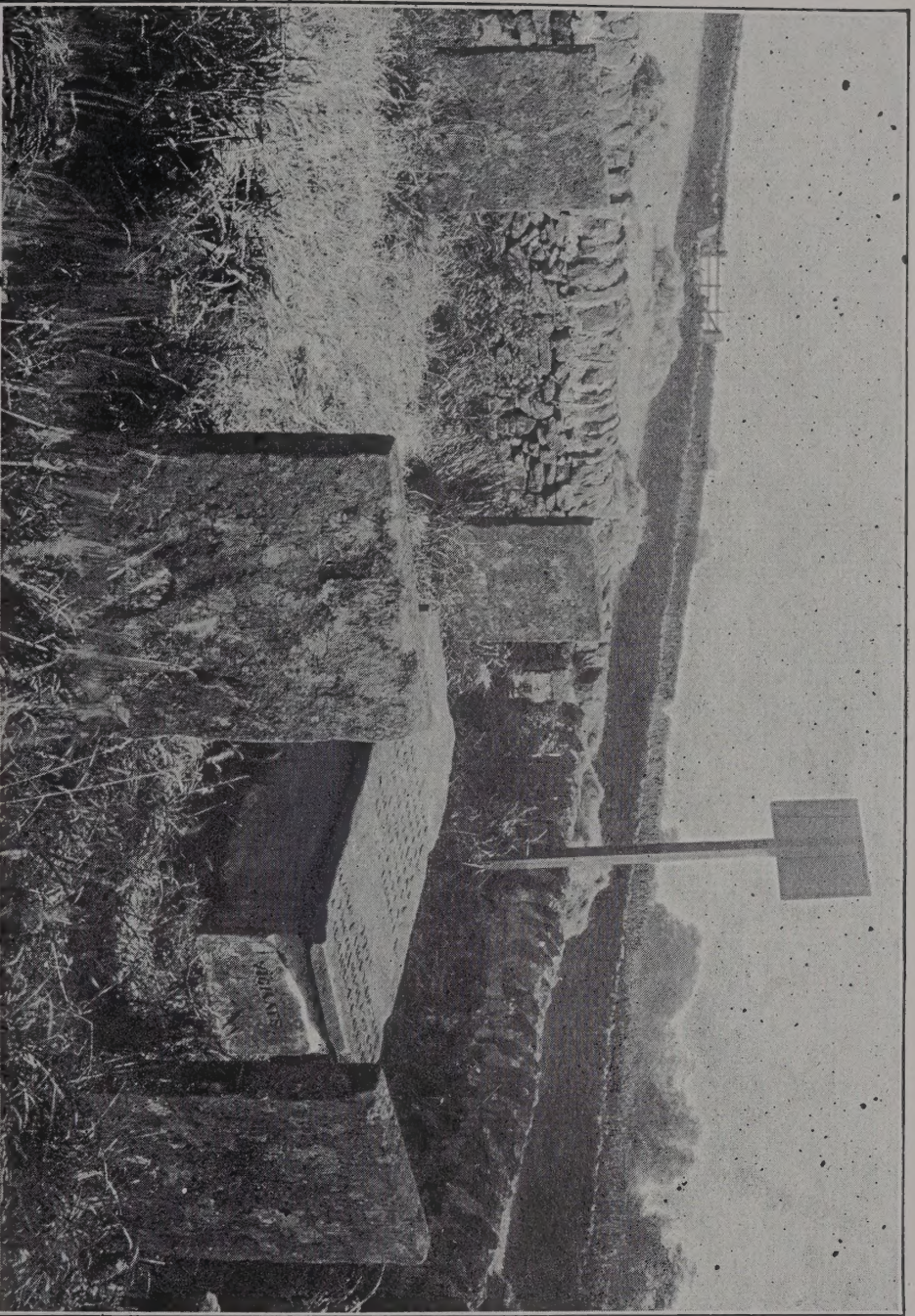
4.—Retracing our steps, and leaving the key *Riley Graves*. at the Hall, we next visit *Riley Graves*. The road lies through the village, past the Church. On the left-hand side of the road about a quarter of a mile after we have left the houses, a cart road will be noticed inclining to the left, the entrance to which is through a gateway. About a quarter of a mile further along this road, within a large field on the left-hand side of the road, will be seen a small enclosure encircled by a stone wall. Within this enclosure will be found the tombstones of the Hancock family,—seven of whom were buried within eight days,—(August 3-10, 1666.) "Riley" was not the name of a family, but of a plot of land, and it is variously written as Righley, Ryleye, or Rylegleyes, in old deeds of the 14th and 15th centuries. The "Riley Graves" then are the graves on the land called Riley. The land on Riley was farmed by two families named

Hancock and Talbot. Their homesteads were within a short distance of each other. Both families were practically exterminated within the space of five weeks. And, as was the case with the rest of those who died at this time, when the plague was at its worst, they were not taken to the churchyard, so that the risk of contaminating the living might be reduced as much as possible; but shallow graves were hurriedly dug in close proximity to the places where they died, and in these their bodies were laid. In Rhodes' time, there was no enclosure; but the stones stood apparently on Common, or Moor land, where the "insulated spot . . . was bedded in surrounding heath of brightest purple." The father of the Hancocks lies under a tabular tomb; This, alone, marks the exact spot of burial. The head stones which marked graves scattered about at a little distance, were collected together, and all enclosed by a former owner of the property. On the ends of the father's tomb are the words "Nescitis horam. Orate. Vigilate." (Ye know not the hour. Pray. Watch.) And on the top is the inscription

"John Hancock, sen., Buried Aug. 7, 1666

Remember man as thou go'st by,
As thou art now, even so was I;
As I doe now so thou must lie,
Remember man that thou shalt die."

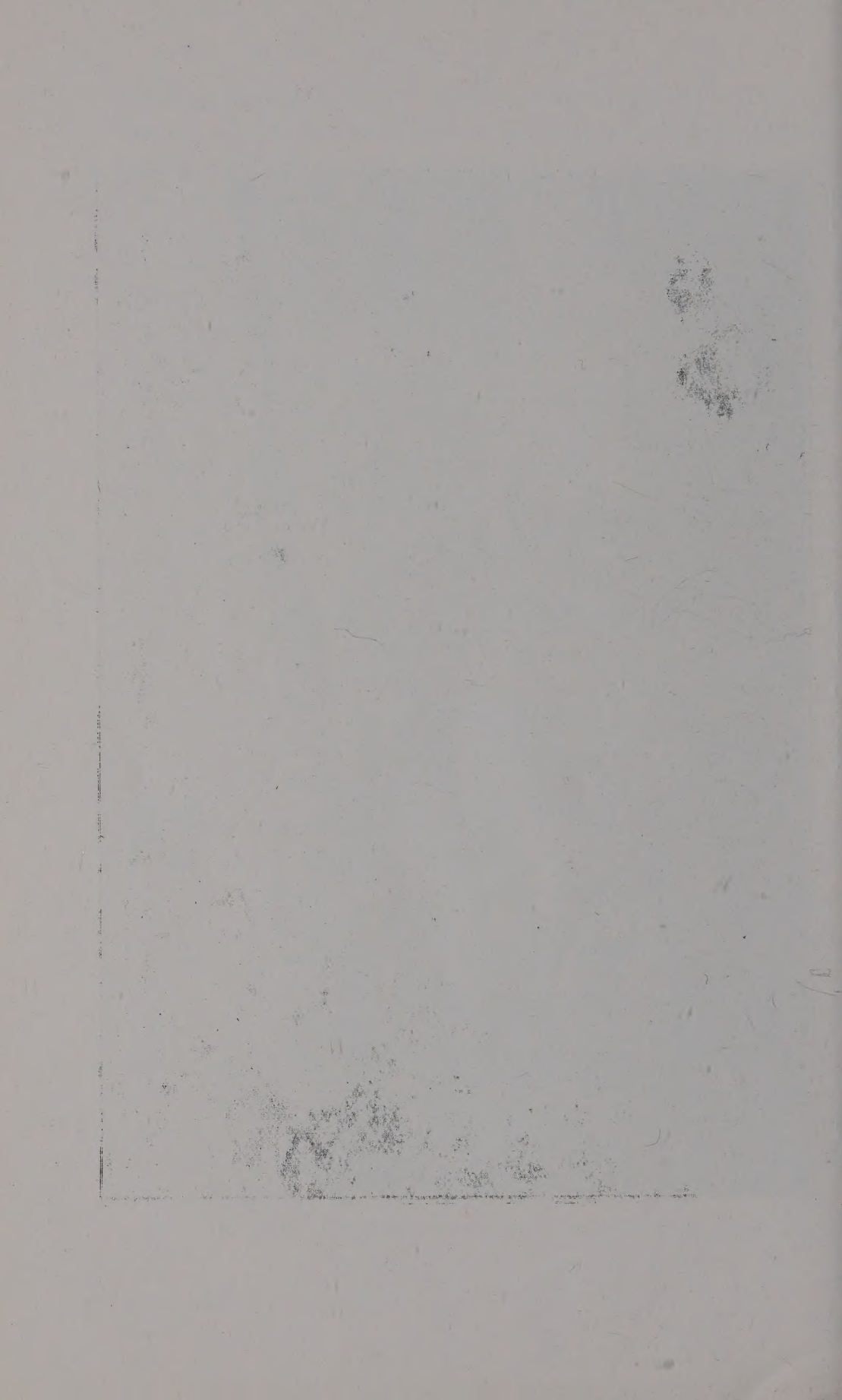
5.—In years gone by stones bearing initials
'Ligget' and dates, or in other way commemorating
Graves. those who had died of the plague, were to be found in many parts of the village. They have for the most part been broken up or used for other purposes, and but few of them now remain. One small burying place, in the *Lydgate* on the south eastern side of the village, has been recently cared for and walled round by the present Rector. It contains the tombs of George Darby and his daughter Mary, the one of whom died on July 4th and the other was buried on Sept. 4th, 1666.

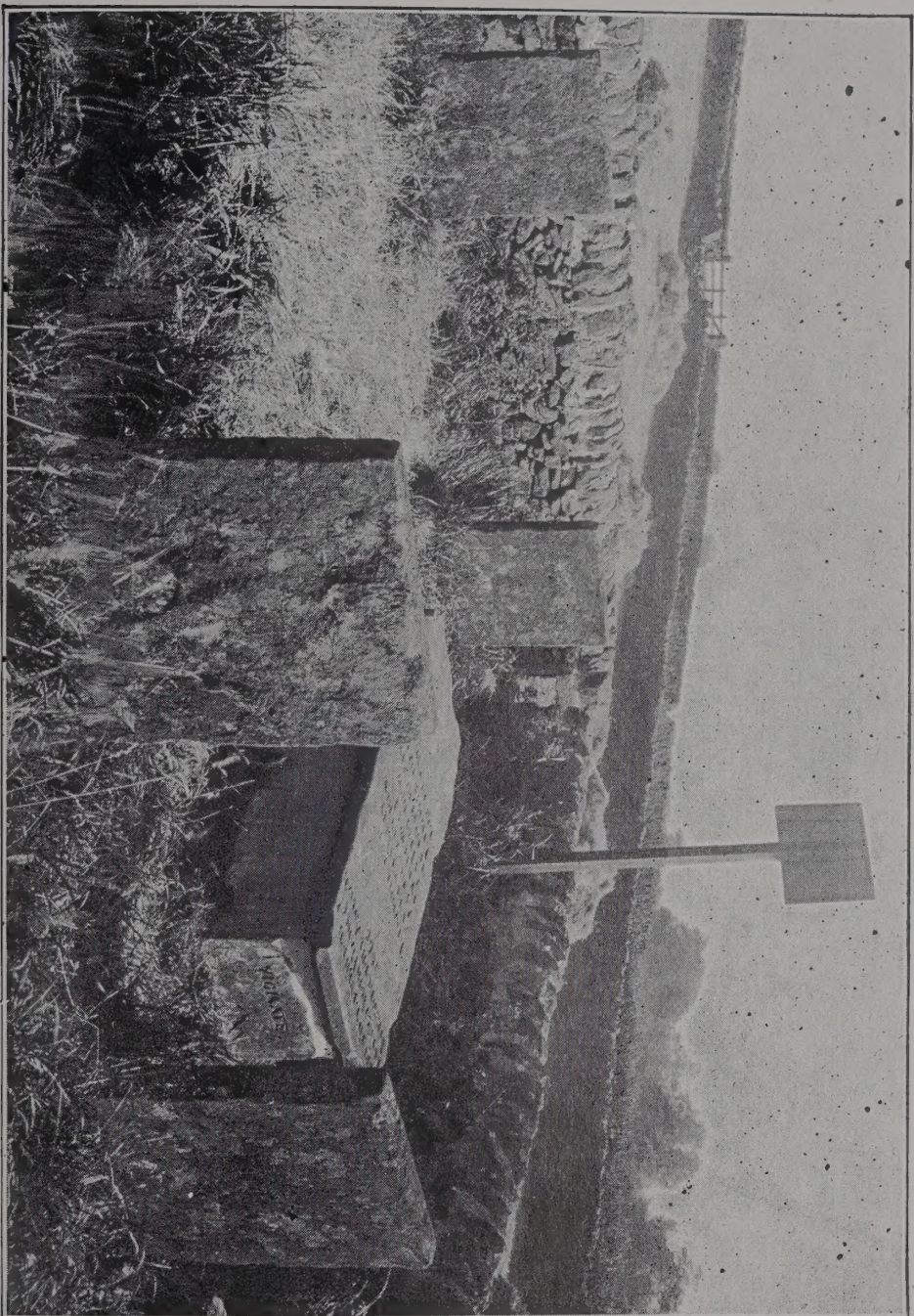


J. Crowther Cox)

RILEY GRAVES.

(Photo.

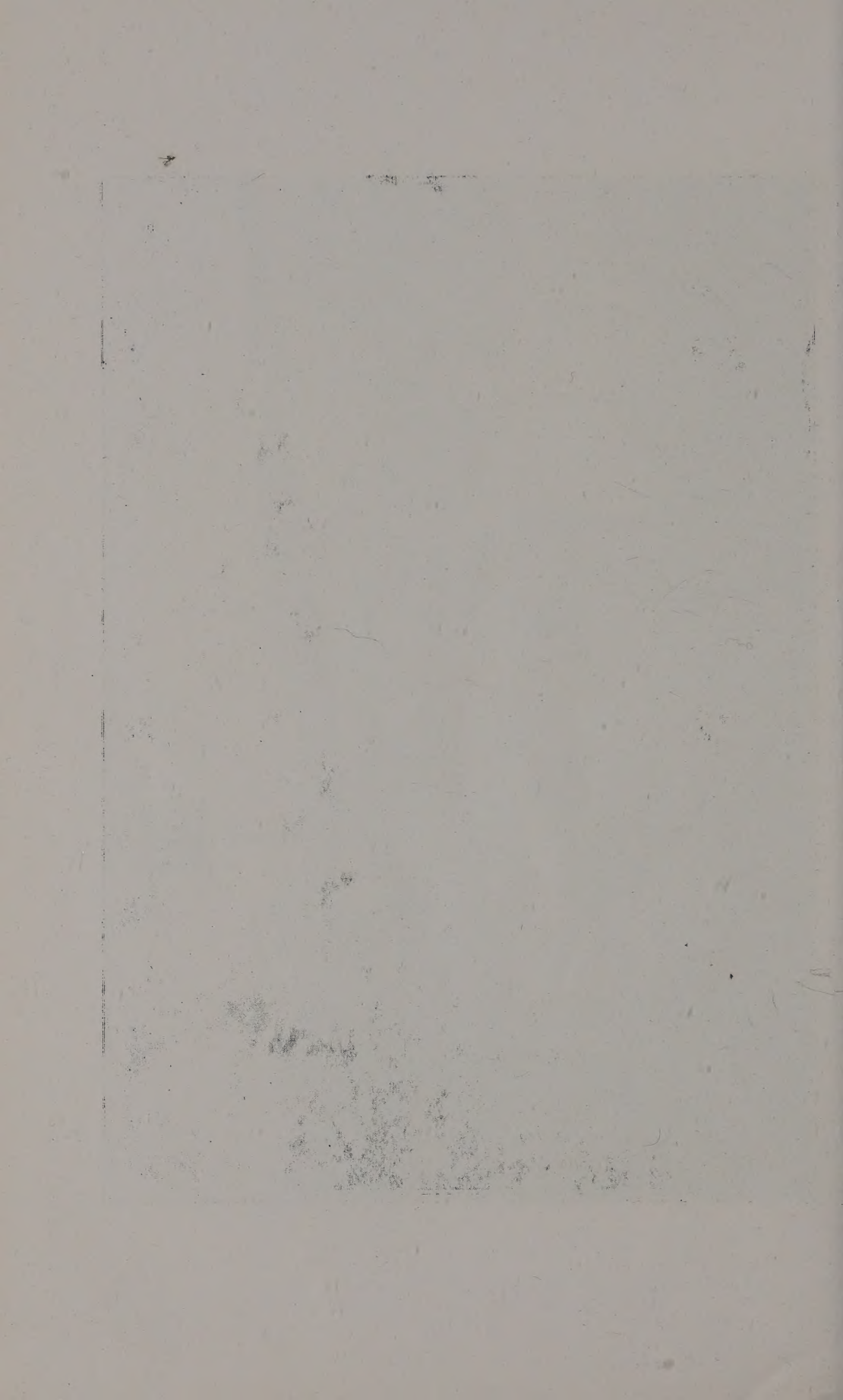




J. Croother Cox)

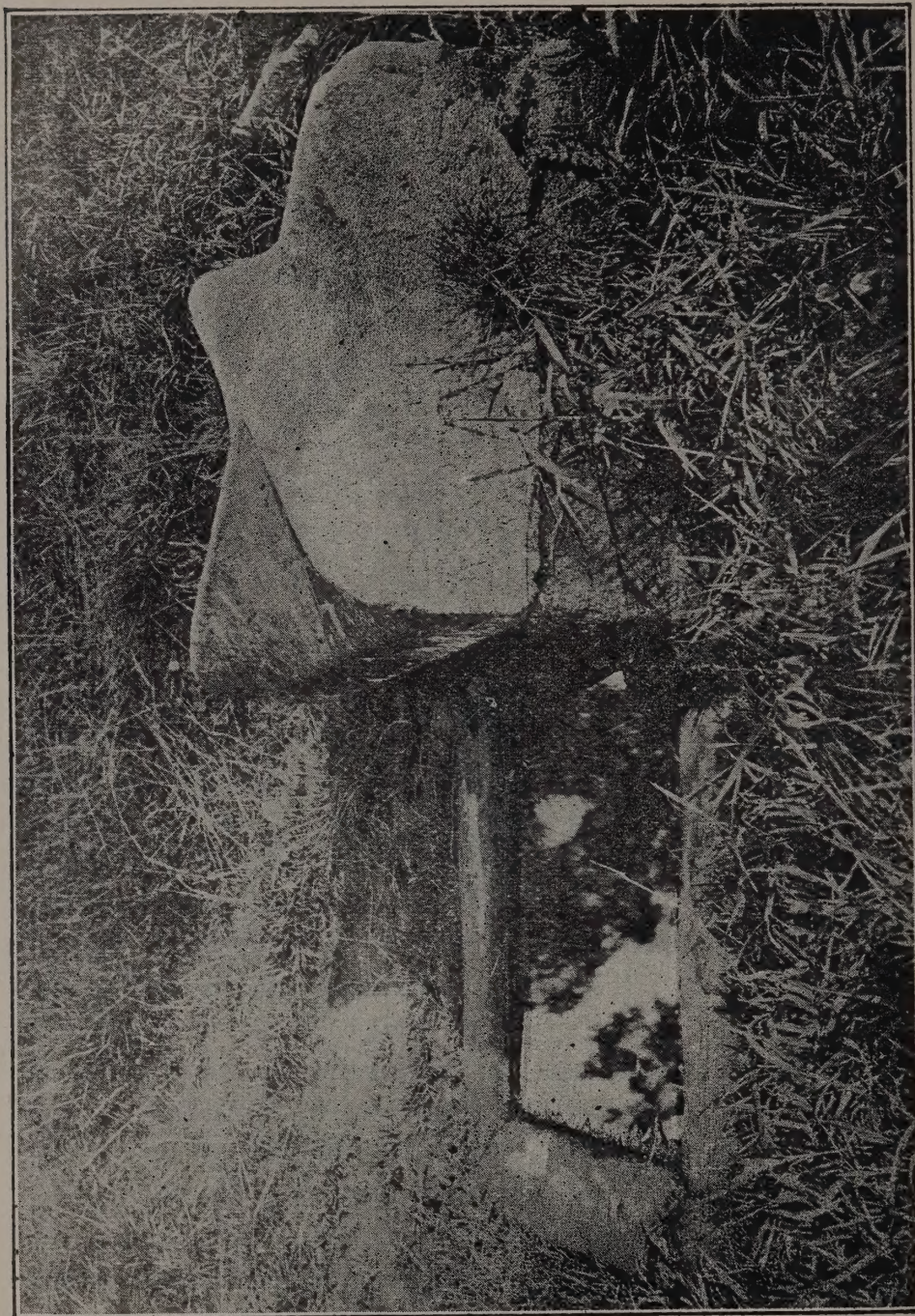
RILEY GRAVES.

(Photo.



6.—*Mompesson's Well* should be visited by those *Mompesson's Well* who can manage the walk, and who are interested in the story of the plague and of the heroism which it called forth. The shortest way to it is to pass through the Churchyard, and to continue the footpath, up hill, until it reaches the road. Then turn to the right. The Well will be found down a short grassy lane, some 120 or 130 yards after the first road to the left has been passed. Tradition says that this was one of the limits beyond which the inhabitants of Eyam might not go during the plague. In this trough they placed their money, so that it might be disinfected by the vinegar which had been poured into the water. And by the side of the well were placed the provisions and other necessities which were received in return.

7.—*Bradshaw Hall*, or the *Old Hall*, as it used *Bradshaw Hall* to be called, to distinguish it from the mansion which now goes by the name of "Eyam Hall" is situated on rising ground, towards the N.W. of the village. The Hall, which was not the Manor House, for the owners were never Lords of the Manor, belonged originally to the wealthy and important family of the Staffords. From them it passed by marriage, in 1565, to the Bradshaws. The house was pulled down by Francis Bradshaw, and another one erected, of which the fragment still remaining was a portion, about the year 1630. Francis died in 1635, and was succeeded by his brother George who died in 1646. The widow and her daughter left the Hall in 1665,—tradition says through fear of the plague. Probably what weighed with her, as another reason for her departure, was the wish to be with her daughter Anne (who had married Rev. Michael Adams, Vicar of Treeton), at the birth of her first child. But, at any rate, Eyam from then ceased to be a place of residence of the Bradshaws.



8.—The *Rectory* stands to the East of the *The Rectory*. Church. Mompesson's study and his bedroom are still shown. The house was new fronted by Canon Seward about a century and a half ago.

9.—The *Rectory Room* was built in a corner of *Rectory Room*. the Rectory Garden in 1906.

10.—The *Bull Ring*, a ring to which the chain *Bull Ring*. or cord, attached to the bull when it was baited by dogs, was fastened, was unearthed a few years ago (1911). It is to be found in the middle of the road, almost opposite the Foresters' Arms.

THE DISTRICT AROUND.

The Geologist and the Botanist will find much to repay their exertions, in this beautiful and interesting district, and the searcher after the picturesque will be amply rewarded.

Owing to the varied rock formation,—the village of Eyam dividing the mountain limestone on the South from the gritstone on the North,—the neighbourhood is particularly rich in botanical specimens, as well as being of especial interest to the student of the rocks.

Middleton Dale, Grindleford, the vicinity of the road between Grindleford Bridge and Hathersage, and Cressbrook Dale, will be found to be places where an abundant variety of wild flowers may be discovered.

Grindleford is the nearest Railway Station to Eyam. Trains run at fairly frequent intervals during the day to Sheffield in one direction, and to Hathersage, Hope (for Castleton), Edale, Millers Dale (for Tideswell), Buxton, Manchester and Liverpool, in the other. And conveyances run frequently during the day between Eyam and Grindleford Station. (Fare 9d. each person; return fare, 1/3.)

Amongst walks recommended to the tourist, (who may often, if he is so inclined, save the fatigue of some portion of the journey by using the train, or a public conveyance, &c.) are:—

1.—To *Chatsworth*. (About $5\frac{1}{2}$ miles from Eyam.) Proceed past the Church eastwards; turn to the right down Eyam Dale, and then, at the bottom, to the left along Middleton Dale, (or the footpath may be taken between Eyam and Stoney Middleton). Keep straight on, past Stoney Middleton and Curbar Church, to Baslow. Then bear to the right over the bridge, and enter Chatsworth park by the hotel at Edensor.

2.—To *Bakewell*. ($7\frac{1}{2}$ miles from Eyam), and *Haddon Hall* (2 miles further.) Proceed as above through Stoney Middleton to Calver; but then, (instead of going on past Curbar Church) bear to the right. The road leads past Hassop station to Bakewell.

3.—To *Tideswell* (5 miles from Eyam.) A characteristic, somewhat bleak, road is given for the outward journey; a much more picturesque one on the return; but the gradients are taken into consideration. Proceed past the Church westwards. [Half a mile before reaching Foolow, a small farmhouse will be noticed on the left hand side of the road. Here, especially if there has been some amount of rainfall previously, the visitor may find it worth while to make a short divergence. Immediately opposite the farm is a little lane on the left hand side of which is a Derbyshire stile. Passing through this and descending by

means of a rough path, the tourist will find himself before a picturesque cascade locally known as "*The Waterfall*." The water loses itself in the ground and, reappearing again in Eyam Dale, finds its way through a portion of Middleton Dale, until it falls into the river Derwent near Calver.] Pass through Foolow and keep the main road, bearing slightly to the left, until Tideswell is reached. *Tideswell* was at one time one of the principal market towns in Derbyshire. Its charter dates back to 1250, though its market is now practically extinct. But its magnificent Church, known far and wide as "The Cathedral of the Peak," with its interesting monuments, brasses, and windows, &c., is well worth a visit. The return journey should be taken through *Litton*, (which gives its name to Lord Lytton), through Wardlow Mires, down the beautiful *Middleton Dale*, and up Eyam Dale, back to Eyam.

Or, the train may be taken, from Grindleford, via Chinley, to Millers Dale. From the station public conveyances run at frequent intervals to *Tideswell*, (fare 8d). From Millers Dale the lovely valleys of *Cheedale* on the one side and of *Millers Dale* on the other may be seen at the same time;—both being close to Millers Dale Station. The entrance to Cheedale is through a gate, on the right hand side of the road as the descent is made from the station, shortly after passing under the railway bridges.

4.—*Buxton*, again, or *Chapel-en-le-Frith*, may be easily reached by train from Grindleford station;—as too may Bakewell (for Haddon Hall), see above.

5.—*Hope Valley* and *Castleton*. Hope is the third station from Grindleford, in the Chinley direction. Castleton with its castle, its caverns, and its hills, &c., &c., is full of interest. It is about 2 miles from Hope station, and conveyances frequently run from the one place to the other.

6.—To *Cressbrook* and *Monsal Dales*. Good walkers will find this an interesting, though in some places rather a rough walk. Leave Eyam by the road which runs towards the West, and on reaching Foolow turn to the left. On reaching the main road, turn to the right and immediately after having passed Wardlow Mires in the Tideswell direction, take the track on the left hand side, along the bottom of the dale. The path leads past Cressbrook Mills to Monsal Dale. The most beautiful part of the dale is that which lies on the other side of the railway. A walk of some $7\frac{1}{2}$ miles from Eyam will bring the pedestrian through the whole length of the dales to the high road between Buxton and Bakewell. If desired the train can be taken from Bakewell, or Monsal Dale station, to Millers Dale, and thence through Chinley to Grindleford. Or if preferred an extension of the walk may be made by turning to the right on reaching the high road and proceeding up Taddington Dale, and so on to Millers Dale station. When in the earlier part of Monsal Dale, if time permits, a diversion should be made by ascending the hill which leads to *Headstone Edge*. The view of the Dale from various points of the ascent, and more especially from a point about 200 yards from the top, will well repay for the time and trouble expended in making the ascent.

7.—To *Hathersage*. The distance by the direct route, which is suggested for the return journey is about $5\frac{1}{2}$ miles. The distance of Hathersage from Eyam by the route given for the outward journey is about 9 miles; but lovers of beautiful scenery who are good walkers will be amply repaid for the additional distance. The road through Grindleford Bridge should be taken. (Padley, an interesting old private chapel, formerly attached to the Hall, but now a cow house, is worth a visit. It will be found a little distance to the left of the road at Grindleford station,

not far from the railway.) Continue the coach road, over the railway bridge, for about $1\frac{1}{2}$ miles, to Fox House Inn. Bear to the left, and in another half-mile Burbage Bridge is crossed. A few yards from this, to the right, should be noticed a toad shaped block of gritstone, which from its resemblance is designated the "*Toad's Mouth*." (A group of rocks to the right of the road, $\frac{1}{4}$ mile distant, *Carl Wark* by name, is said to be an ancient British stronghold). A mile further on, at a sudden turn in the road, between two rocks, a most exquisite view bursts upon the eye. It is called "*The Surprise*." *Hathersage* is about two miles further still. The picturesque Church is well worth seeing. And the Churchyard contains the reputed grave of Little John, Robin Hood's gigantic follower. The return journey to Eyam should be made along the road which passes under the railway bridge, and through the beautifully wooded scenery by the side of the river Derwent to Grindelford Bridge and thence to Eyam.

8.—An alternative road from Eyam to Hathersage (4 miles) may be taken by crossing Eyam Moor, and thus passing near to the *Druid Circle*. Turn to the right at the end of the footpath passing through the churchyard, and proceed along the road, (leaving Mompesson's Well, see page 45, and Ladywash Mine on the left, and New Engine Mine on the right), until a good mile from Eyam Sir William Road is crossed on the open Moor. The track which bears to the right leads to Hathersage. But if the road track through the gate, which leads straight forward, is taken instead, after a walk from this point of about ten minutes' duration the Druidical Circle will be seen a little way off to the right. The Circle is about 100 feet in diameter, and consists of a slight annular bank with 16 stones standing in its inner edge. There was formerly a large stone in the centre. A little farther on is the site of the "Cup and Ring Stone," the only one known in Derbyshire. The track in the Hathersage direction may be gained

from here, or the visitor may prefer to retrace his steps to Sir William Road, and, turning to the right, walk to the ancient hamlet of Bretton from whence he may drop down to the road from Foolow to Eyam.

9.—A pretty walk will be found that which leads from Bamford station through Bamford to Lady Bower and Ashopton.

RECTORS OF EYAM.

- (1250) Ralph de Cubley.
- 1300 Roger de Wyne.
- 1317, (1320), William Daventry.
- ...1325 William de Baudrey (resigned).
- 1325 Philip de Blancfront.
- 13..-1353 Walter de Dalby, King's clerk (exchanged with Nicholas de Thornhull, Vicar of Northberkhampstead, Lincs).
- 1353 Nicholas de Thornhull, King's clerk.
- 1361 Robert de Lambourne.
- 1362 John de Gonnays, or Gunneys (resigned).
- 1362 Thomas de Sutton (resigned).
- 1363 John de Gonnays, or Gunneys (resigned).
- 1364 Roger Moses (died).
- 1384-5 (1400) John Redser.
- 1410 John Pope.
- 1432 John Sudbury (exchanged with John Syward, Rector of Sudbury).
- 1436 John Syward (died).
- 1439 Thomas More (resigned).
- 1442 William Thowre (died).
- 1474 Thomas Thorley.
- 1481 Richard Colyn.
- 1512 William Webbe (died).
- 1516 Thomas Dore (died).
- 1534 Peter Cheevor.
- 1536 Patrick Chenet.
- 1553 John Moreton (resigned).
- 1555 William Barrett (resigned).
- 1556 William Baker.
- 1558 John Moreton (again).
- 1569 William Marchington.
- 1593 James Starkey.
- 1596 John Hayward, M.A.

- 1608 Thomas Middleton.
- 1617 Robert Talbott (buried at Eyam Aug. 20, 1630).
- 1630 Shorland Adams, M.A., (ejected by the Puritan party for being a Royalist, &c).
- 1644 Thomas Stanley, M.A., (ejected 1662). (buried at Eyam Aug. 26, 1670).
- 1660 Shorland Adams (re-instated) (died at Treeton, April 11, 1664, and buried there).
- 1664 William Mompesson, M.A. (afterwards Canon of Southwell). (resigned).
- 1671 Henry Adams (died Nov. 20, 1675, and buried at Laughton).
- 1675 William Fern, B.A. (buried at Eyam Feb. 24, 1679-80).
- 1680 Charles Carter (Carver), M.A.
- 1683 Joseph Hunt, B.A., (died and buried at Eyam.)
- 1710 Thomas Hawkins, M.A., (exchanged with
- 1712 Alexander Hamilton (died and buried at Eyam.)
- 1717 Thomas Hawkins (again) died.
- 1717 Hon. Edward Finch, D.D. (Canon of York.)
- 1738 Hon. Thos. Bruce, M.A. (died in France, Oct. 1739).
- 1739 Thomas Seward (Canon of Lichfield from 1754. Died at Lichfield 1790).
- 1790 Charles Hargrave (died and buried at Eyam).
- 1823 Hon. Robert John Eden, M.A. (resigned Nov. 1825) afterwards 3rd Lord Auckland; Bishop of Sodor and Man, 1847; Bishop of Bath and Wells, 1852—1869. Died April 25, 1870.
- 1826 Edward Benjamin Bagshawe, B.A. (resigned).
- 1862 John Green, M.A. (resigned) (Died 1899).
- 1884 Egbert Hacking M.A. (resigned) Afterwards Hon. Canon of Southwell, and Archdeacon of Newark.
- 1888 Henry John Longsdon, M.A. (resigned).
- 1891 Harry Joseph Freeman (resigned).
- 1905 Francis Longsdon Shaw, M.A., R.D. of Eyam. Hon. Canon of Southwell. (resigned). Now Vicar of Ashbourne, and Hon. Canon of Derby.
- 1918 Howell Saunders Williams, B.A., (resigned.) Now Vicar of Fairfield.
- 1930 Cyril Lucien O'Ferrall.

ON SOME OF THE RECTORS OF EYAM.

Ralph de Cubley. Amongst the Haddon documents, relative to the Derbyshire estates of the Dukes of Rutland, are some which show that "Ralph de Cubbeley, (Temp. Henry III.) gave certain lands, tenements, houses and edifices, with their appurtenances for the maintenance of a chaplain to celebrate the Mass of the Blessed Virgin Mary in the Church of Bakewell," (in the South transept). He also gave a sum of money "for the maintenance of a lamp burning continually before the altar of the blessed Mary" in the same place.

In the year 1300 *Roger de Wyne*, Dean of Tamworth, was given the custody of the Church and rectory of Eyam, because of the insufficiency of the rector.

Shorland Adams was educated at St. John's College, Cambridge, where he matriculated in 1620, took the degree of B.A. in 1623-4, and that of M.A. in 1627. He became Chaplain to the Earl of Newcastle, and he was appointed Rector of Eyam in 1630. He lived during the stormy times of the Civil War, when to take either side was a dire offence in the sight of the other. He was a keen Royalist, throwing his influence on the side of the King. Like so many others he had to suffer for his loyalty, and was thrown into prison by the Parliament. He was also Rector of Treeton, Yorkshire. He was ordered to preach a "Recantation Sermon" at York Minster on March 1st, 1644 (by which is probably meant that he was ordered to give up his Churchmanship and his adherence to the King's side) but he refused. He was deprived of both his livings. And five years later he had to pay a heavy fine by way of composition, in order that he might

be allowed to retain a small estate which belonged to him. So much did he have to suffer for his Churchmanship and for his loyalty.

Amongst the Civil War Tracts is one published by Nicholas Ardron.—It bears the following lengthy Title:—

“The Ploughman’s Vindication,—Or a Confutation of some passages preached in divers Sermons by Shorland Adams, sometime Minister of Treeton, in the County of Yorke.

“In which Sermons he uttered much bitterness of spirit against all those that sided with the Parliament; as also cherishing the Malignant party, and much animating them to persist in their bloody Designs.

“Herein also is showed the lawfulness of informing against all such incendiaries; and the judgements threatened in holy Scripture against such as know and do not reveal their wickednesse.

“Together with xii Quaeries whether the said Adams (or any such ceremonious Priest) be a Minister of God, Yea or no?” London 1646. (Pages viii, 47.)

Two of the accusations brought against Adams by Ardron were “that the said Master Adams is a man who hath been given unto much trouble and many suits in Law, as is very well known at Eam in Derbyshire where he was Rectory, where they tasted of his turbulent spirit to their great trouble and charge, and where they had the same Adams bound unto good behaviour.” (p. 36.) . . .

“I remember what you said when Master Towler of Sheffield was put out of his Living,—that he was a Foole, for before you would have lost your Living you would have said the crow was white.” An answer to which latter charge is that two years before this tractate was written Adams had been deprived of his own Livings on account of his principles.

The Rector appears at one time to have aided Ardron in pecuniary matters. We know the bitterness of party feeling which is often exhibited nowadays at Election times. How much intensified must the feeling have been when the land was rent asunder by Civil Strife, and it meant war even unto death. The very title of Ardron's Tract shows his bitter feeling.

At the Restoration of the Monarchy, Adams was reinstated in his Livings, but did not enjoy them long, for he died four years later, April 11, 1664, and was buried in the chancel of Treeton Church.

Thomas Stanley, the Nonconformist Rector of Eyam, was born at Duckmanton near Chesterfield, where, and at Staveley, he was educated. He took the degree of M.A. when in his 22nd year. He began life as a Churchman ; but apparently through his sympathy with the Parliamentarians during the Civil War he afterwards threw in his lot with the Nonconformists,—“ He was not a nonconformist before the wars,” says his biographer, “ yet esteemed by the best of them.” After doing some tutorial work, he became preacher at Dore Chapel in the parish of Dronfield, and eight years later at Ashford. In 1644, on the deprivation of Shorland Adams, he was appointed Rector of Eyam, where he continued until 1660, when Adams was reinstated. The death of his wife was a great sorrow to him. “ He was a great encourager of week day lectures,—constant both in preaching and by his presence.” He appears to have continued in Eyam as curate until St. Bartholomew's day 1662, when he “ fled ” for a time. But before long he was back again in Eyam, where for his earnestness he was deservedly beloved, and where he was maintained by the contributions of his old friends. And he was most helpful to the new Rector, Rev. Wm. Mompesson, during the time of the plague. Some, it is

true desired his removal from the village, and petitioned the Earl of Devonshire, who was Lord Lieutenant of the county to that effect. His reply was that "it was more reasonable that the whole country should in more than words testify their thankfulness to him, who together with his care of the town had taken such care as no one else did to prevent the infection of the towns adjacent." Later his health failed him, and he died on St. Bartholomew's day 1670. His funeral sermons, preached by Rev. W. Bagshaw, "the Apostle of the Peak," from Zech. i.5, and Isaiah lvii.1, will be found in "*De Spiritualibus Peccis*," pp. 65—72.

William Mompesson, Eyam's great hero, was descended probably from a Wiltshire family, which originally hailed from Normandy. He was born about the year 1638, and, like the majority of the Rectors of Eyam, he was appointed to that position when quite a young man; though before coming to Eyam he had been for a few years chaplain to Sir George Saville. About this time he married the gentle lady, who remained with him at Eyam during the plague, and who was one of the victims of that terrible malady. As the inscription on her tomb tells, she was the daughter of Ralph Carr, Esq., of Cocken, Co. Durham. When Mompesson became Rector of Eyam in 1664, he had two little children, George and Elizabeth. At first he appears not to have settled down happily at Eyam; and whether from the lack of society, or because he thought that in so small a place there was not sufficient scope for his energies, for some reason or other, he seems to have been discontented with his position. Scarcely had he been in the village twelve months before the plague began. He determined at all risks to remain with his people during the time of their trial; and his earnest desire, as he looked back upon his past feelings of discontent, was "God grant that I may repent my sad

ingratitude." The children were sent away ; but his wife remained with him, and succumbed to the ravages of the disease, August 25, 1666. He left Eyam for Eakring, Notts., in 1670, and in 1676 he became Prebendary of Southwell, and, later, also Prebendary of York. The Deanery of Lincoln was offered to him, but he declined the honour, on condition that it should be offered to his friend Dr. Fuller. Mompesson died at Eakring, in 1708, after having been rector there for 38 years, in the 70th year of his age.

Henry Adams, (1671-1675) was in all probability a son of Shorland Adams. He was also Vicar of Laughton, where he died and was buried.

Joseph Hunt has already been spoken of, (page 32).

Thomas Hawkins, (1710-12, 1717). exchanged livings with Alexander Hamilton, (or Hambleton). He afterwards regretted the exchange, and on the death of Mr. Hamilton in October 1717 again applied to the patrons for the Rectory of Eyam, and eventually was a second time appointed Rector, though he died before he reached Eyam. (The value of the Living of Eyam is partly dependent on the success of the lead mining ; one penny being due to the Rector for every dish of ore and $2\frac{1}{4}$ d. for every load of "hillock stuff." At one time the Living was worth £1600 a year, and during Mr. Seward's time it varied in value from £700 to £150). The following extract from the Parish Register will, with the above note, explain Mr. Hawkins' desire to be reinstated in the Rectory.—

" In Mr. Hambleton's time the great veins called the Edge veins were discovered, and the Rectory became to him very valuable. Mr. Hawkins, who had given it up before in exchange for a small living, again apply'd for it to the coheiresses of Lord Halifax, then young Ladies, afterwards Lady Burlington, Lady Thanet, and Lady Bruce. Their guardian, Lord Nottingham, being angry at his not first applying to him, refused him and kept him

in suspense, afterwards presented him; the losing of spirits and the journey flung him into a fever, which put an end to his life before he reached Eyam. Then the Rev. Mr. Finch, Lord Nottingham's brother was presented, who quitted the great living of Wigan for it. He was (Canon) Residentiary of York, and there lived. He held Eyam 20 years."

Alexander Hamilton. (1712-1717). His character, as given upon his Monumental inscription in the Church was "most watchful and kind."

The Hon. Edward Finch, D D. (1717-38) was born in 1661, being the 5th of the ten sons of Sir Heneage Finch, Keeper of the Great Seal, and afterwards created Baron Finch of Daventry, and Earl of Nottingham. Edward was educated at Cambridge, where he became fellow of Christ's College. He took his M.A. degree in 1679, and in February, 1690 was returned M.P. for the University. When about 35 years of age he decided to become a clergyman, and in 1695 was ordained deacon in York Minster, where his younger brother, Henry was one of the Prebendaries. In 1704 he was himself appointed Prebendary, in place of his brother who had succeeded to the Deanery. Whilst here he took an active interest in musical matters. "A Te Deum," which was composed by him, and an Anthem, "Grant we beseech Thee," both written in five parts, are to be found in Dr. Tudway's "Collection of Services," (Harl. MSS. 7337-45); and "A Grammar of Thorough Bass" with examples, a MS. of 66 pages, is in the Euing Library at Glasgow. In, or before, the year 1708 he was appointed to the important and lucrative Rectory of Wigan, where, through his skill and interest in music, he soon became involved in a serious dispute with the Corporation. The Church Organ had been pulled down during the period of the Commonwealth, and in 1680 the Mayor and Corporation had made themselves a pew in its place "in a gallery in or near the

arch between the nave and the chancel." Not unnaturally the Rector wished to improve the music of the church ; But without consulting the civic dignitaries, he caused the gallery to be removed in order to make room for an organ. The Corporation commenced a suit at law to compel the restoration of their gallery. Canon Finch offered at his own expense to erect them a new one. But the Puritan section of the community seems to have looked with disfavour on the introduction of an organ, and the action was prosecuted with much bitterness. After successive appeals, a final decision was given in 1712 in favour of the rector, and the town was ordered to pay the costs and to "keep perpetual silence." Doubtless it was in consequence of the feelings of hostility thus engendered that the rector was led to resign the living in Nov., 1713 ; although he retained his Canonry at York, together with one at Canterbury to which he had been appointed in 1711, until his death. He became Vicar of Eyam in 1717 and held the living for 20 years, although in all probability he resided mostly at York, where he died Feb. 14, 1737-8, and where he was buried. He gave the Communion plate to the Church at Eyam, and left money for the poor.

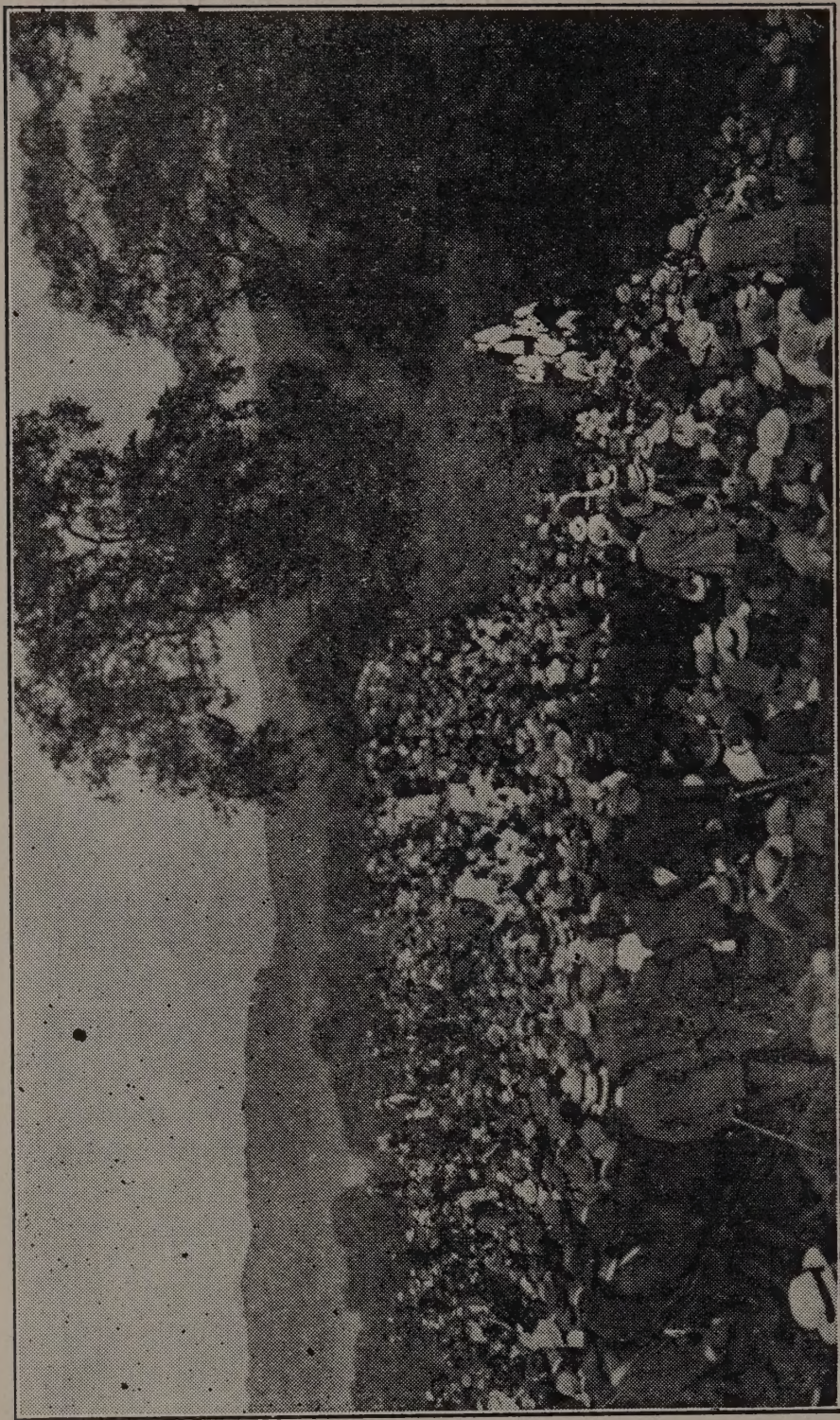
The *Honble. Thomas Bruce, M.A.*, second son of the Earl of Kincardine. "1738-39, Oct. About this time died in France the Honble. Rev. Mr. Bruce, Rector." (Parish Register).

Thomas Seward, (1739-1790), travelled in early life as tutor with Lord Charles Fitzroy, third son of the Duke of Grafton. Upon his death in 1739, Mr. Seward returned to England and shortly afterwards was presented by Lord Burlington, to the Rectory of Eyam. In 1740 he married Elizabeth, daughter of Mr. Hunter, Head Master of the Grammar School at Lichfield, whose pupil the celebrated Dr. Johnson had been. At the Rectory at Eyam two daughters were born, Anne, (or Anna), the poetess, in 1742,

and Elizabeth who died in 1749 at the age of 5 years. In 1754 Mr. Seward was appointed to a Residentiary Canonry at Lichfield, when he removed to the Cathedral city and took up his residence in the Bishop's Palace, (the Bishop living at Eccleshall),--though occasionally in the summer time he visited Eyam. He died and was buried at Lichfield in 1790. He was the author of some number of works. His poems were published anonymously in Dodsworth's Miscellany. In conjunction with Messrs. Theobald and Sympson, he published an annotated edition of Beaumont and Fletcher's works in 1750; and in 1778, 1811, and 1812, appeared a preface by him prefixed to editions of the works of the same authors. In 1746, he published "The Conformity between Popery and Paganism illustrated;" In 1750, an Assize Sermon, entitled "The folly, danger and wickedness of Disaffection to the Government." (Ps. cxxxiii.1). In 1756 appeared a Fast Sermon, (St. Luke xiii. 4, 5), "The late dreadful earthquakes, no proof of God's particular wrath against the Portuguese;" and in 1775, A charge to the Clergy of the Peculiars belonging to the Dean and Chapter of Lichfield (Bakewell). A Sermon of his, preached at Eyam, Nov. 19, 1775, is given in the Gentleman's Magazine, LV. 418-9.

Boswell speaks of him as a "genteel, well-bred, dignified clergyman, . . . an ingenious and literary man." Dr. Johnson is not nearly so flattering:—"Sir, his ambition is to be a fine talker; so he goes to Buxton and such places, where he may find companies to listen to him, and, sir, he is a valitudinarian, one of those always mending themselves." &c.

The Hon. Robert Eden, (1822-26), was born July 10, 1799, and was educated at Eton and at Magdalene College, Cambridge. Amongst other preferments he was Vicar of Battersea 1835-47, and Chaplain to King William IV, 1831-37, and to Queen Victoria, 1837-47. He succeeded



MEMORIAL SERVICE AT "CUCKLET CHURCH," Aug. 30, 1921.

to the title, as 3rd Lord Auckland, in 1849. He became Bishop of Sodor and Man in 1847, and Bishop of Bath and Wells in 1854. He retired in 1869 and died in the following year.

John Green, (1862-1884), born 1817, died 1899, and was buried at Lower Heyford, Oxfordshire. The restoration of the Church, in 1868 and again in 1882, was due to his energy.

Egbert Hacking, (1884-8), now Honorary Canon of Southwell, and Archdeacon of Newark.

Francis Longsdon Shaw, (1905-18), Rural Dean of Eyam. To him is due the introduction of the annual Plague Commemoration Service on the last Sunday in August. He built the Church Room, and it is to his energy and generous help that it was made possible for the new Church at Grindleford to be built. He is now Honorary Canon of Derby, and Vicar of Ashbourne.

SOME EYAM WORTHIES.

John Nightroder, founder of the Carmelite Monastery at Doncaster, was a native of Eyam.

Anna Seward, (1742-1809) the poetess, sometimes called "the Swan of Lichfield," was born at Eyam, where her father was Rector, on the 12th of December, 1742, and was baptised there on the 23rd day of the same month. When quite in her infancy, she was introduced by her father, who was of a literary turn of mind, to the works of Shakespeare and Milton; and she could repeat, though of course she would not be able to understand the meaning of what she was saying, passages from the *Allegro*, before she was three years of age. The scenery of her native village, and the beauties of the immediate neighbourhood had an influence upon her poetic imagination; and, after

her father had been promoted to a Residentiary Canonry at Lichfield, and the Cathedral city had become her home, she loved to return to Eyam from time to time during the summer months. She continued to reside at Lichfield after her father's death, and there she died on March 25th, 1809. She made Sir Walter Scott her literary executor, and he published her poetical works, with extracts from her literary correspondence, and a biographical notice, in 1810. During her day she had a considerable reputation; but that is a thing of the past. Perhaps the best specimens of her composition are a "Monody on Major Andre," and an "Elegy on Captain Cook."

Another, now unheard of, poet was *Peter Cunningham*, the son of a naval officer, who for fifteen years, (1775-1790), during the latter portion of Canon Seward's time, was Curate of Eyam. Here amongst other things he wrote poems on "Chatsworth," "The Russian Prophecy," (Cf. *Gent: Mag:* July, 1785, p. 531); and "The Naval Triumph" (of Rodney over the French Fleet, April 12, 1782), copious extracts from which will be found in Rhodes' *Peak Scenery*. His pen was in great request for poetical epitaphs, and, a century ago, Eyam churchyard contained a considerable number of gravestones on which were inscribed his memorial verses. Time however has obliterated many of these. His interest in his people, and more especially in the education of the younger members of his flock, was long remembered gratefully in Eyam; and he left, to the regret of the whole Parish, in 1790, shortly after the death of the Rector, Canon Seward. For a time he acted as chaplain at Smyrna, but was not long before he returned to England. He undertook the duties of the curacy of Chertsey, Surrey. He was presented to a small living in the country, but his sudden death in July, 1805, prevented him from enjoying it for long.

Another Eyam celebrity was *Richard Furniss*, (1791-1857), Born in the village ; after an apprenticeship at Chesterfield he started as a currier at Eyam, in 1813, and shortly afterwards made a runaway marriage with the daughter of the Vicar of Hathersage. In 1821, he migrated to Dore where he became master of the Free School ; and there he continued, fulfilling various parochial and other offices, during the remainder of his life. His most important work, a satirical poem, entitled "The Rag Bag," was published in 1832 ; and in this and his other longer work, "The Astrologer," will be found some vigorous lines, descriptive of the scenery around Eyam. His poetical works were collected together and published in one volume, with a biographical introduction by Dr. Holland. He was buried in Eyam churchyard, Dec. 18, 1857.

William Wood, (1805-1865), will always be remembered as the historian of Eyam. He was born Dec. 6, 1804. He married Sarah Pursglove June 9, 1831. In 1837 he published "*Genius of the Peak*, and other Poems." In 1835 appeared the 1st edition of *The History and Antiquities of Eyam*. During his lifetime, a 2nd edition appeared in 1848, a 3rd in 1860 and a 4th, considerably enlarged and illustrated, was ready for publication at the time of his death in June, 1865. The first edition of *Tales and Traditions of the Peak* was published in 1862. Some number of editions of this work, as well as of the "History" have been published since he died, June 27th, 1865. His last resting place in Eyam churchyard is marked by a heavy ugly tombstone which stands about twenty yards to the north of the east end of the Church.

MISCELLANEOUS.

The *Gild of our Lady*, at Eyam, was founded about the year 1369 for the purpose of increasing the number of services and to maintain a chaplain at the altar of our Lady. It was endowed with oxen, which were let out for ploughing and other purposes.

In the year 1428 the Church of Eyam was taxed at 20 marks. Subsidy 26s. 8d.

The Parish Registers. Parish Registers were first ordered to be kept in every parish in 1538. This order was renewed in 1547, and again in 1559. In 1603 it was ordered that the registers, which until that time had been written on paper, should for the future be written over again in a parchment book. To be complete, the registers of a parish should go back to the year 1538. The Eyam registers begin with 1630, when the first entry is a record of the burial of "Mr. Robert Talbot, Rector of Eyam," on August 20th. The earlier registers have been lost. And indeed the earliest entries in the first volume, for nearly seventy-five years, namely from August 20, 1630, to May 29, 1705, are merely transcripts, for they are written on paper and have been copied in the same hand. It will be remembered that this was possibly done by Joseph Hunt during the time that he sought sanctuary in the Vestry. (p. 32).

The *Rectors* appear as a rule to have been appointed when quite young men, and the Rectory was the home to which some number of them brought their brides. Several of them had large families;—Thus we find the baptism of nine children of Mr Shorland Adams recorded in a little over ten years (Sept. 1631—Nov. 1641).

The following extracts from the Registers are interesting:—

1653. Buried Mary ye wife of Thomas Morton, clergyman, December 30.

(No marriages are recorded between September 1, 1653, and September 5, 1657. During this period, according to Commonwealth usage, the marriages would be performed by a magistrate and not in Church. The Puritan Rector, Thomas Stanley, first signed the Registers after Aug. 10, 1644, as did John Wilson, Michael Morton, and Francis Firth, churchwardens).

1663. Dec. 30. Buried Anne a traveller who was at her death according to her own computation 136 years of age.

1664. June 14. Buried Mrs. Anne Stanley. (The wife of the Puritan Rector. In *De Spiritualibus Peccis* we read of the great sorrow into which he was plunged at the death of his wife).

1665. April 20. Married Mr. Michael Adams, a clergyman, and Mrs. Anne Bradshawe.

The title "Mrs." did not, as now, imply previous marriage; but it was frequently affixed to the names of people of the professional classes, or of independent means, whether married or not. Anne was the daughter of George Bradshaw of the Old Hall at Eyam. She died on the 9th of the following January. (See page 45).

And now we come to the sad record of *The Plague*, when no fewer than 260 people out of the small population of the village perished. The plague victims have a number prefixed to their names. The record commences as follows:—

Sept. 1665. Here followeth ye names with ye numbers of ye Persons who died of ye plague,—imprimis

(1). Sept. 7. Buried George Viccars.

(185). 1666. Aug. 15. Buried Brigitt Ye relict of Mr. Robert Talbott.

(208). 1666. Aug. 25. Bur: Katharin ye wife of Mr. William Mompesson.

(260). 1666. Nov. 1. Bur: Abraham ye son of John Mortin defunct.

Those numbered 1 and 260 are the first and last "plague entries." The other two are the widow and wife of the two Rectors of Eyam. In reference to the former, Wood says, "A stone once in the possession of the late Mr. John Slinn, Eyam, and now in a cabinet of curiosities at or near Derby, has the following inscription:—'Bridget Talbot, Ano. Dom. 1666.'" The stone was found in a small piece of ground now forming part of the Miners' Arms' croft."

Katharine Mompesson was, it will be remembered, one of the heroines; as her husband, the Rector, was one of the heroes of Eyam.

1670. Aug. 26. Bur: Thomas Stanley, formerly Rector of Eyam.

1675. Nov. Henry Adam, Rector of Eyam, died at Laughton, in the morning 20 of this instant,—he was buried there 22. He was Vicar of the same place.

1675-6. Feb. 20. Mr. William Ferne Bachelor of Arts was inducted into the Rectory of Eyam by Mr. John Walker Vicar de Hathersage upon the 10th of February 1675.

1679-80. Feb. 24. Bur. William Ferne, Rector of Eyam.

1680. May 14. Mr. Charles Carver, Mr. of Arts, was inducted into the possession of the Rectory of Eyam by Mr. Saml. Cryer of Castleton.

1683-4. March 21. Joseph Hunt, B.A., was inducted Rector of Eyam by John Walker Vicar of Hathersage.

1684. Sept. 4. Marr: Joseph Hunt, Rector, and Anne Ferne. (see page 32).

1703. Dec. 18. Bur: Anne ye wife of Joseph Hunt, Rector.

1709. Dec. 16. Bur: Mr. Joseph Hunt, Rector of Eyam.

1712. July 13, Alexander Hambleton, Rector of Eyam did immediately after Divine Service and Sermon receive the Sacrement of ye Lord's Supper according to the usage of the Church of England. (He was appointed Rector in 1712. See pages 53, 59, &c).

J. Crowther Cox)

PARISH REGISTER

(Photo.

(shewing
Plaque entries. 1666)

1666	207	21	Bur.	John Brown of ...
1667	208	22	Bur.	... of ...
1668	209	23	Bur.	... of ...
1669	210	24	Bur.	... of ...
1670	211	25	Bur.	... of ...
1671	212	26	Bur.	... of ...
1672	213	27	Bur.	... of ...
1673	214	28	Bur.	... of ...
1674	215	29	Bur.	... of ...
1675	216	30	Bur.	... of ...
1676	217	31	Bur.	... of ...
1677	218	32	Bur.	... of ...
1678	219	33	Bur.	... of ...
1679	220	34	Bur.	... of ...
1680	221	35	Bur.	... of ...
1681	222	36	Bur.	... of ...
1682	223	37	Bur.	... of ...
1683	224	38	Bur.	... of ...
1684	225	39	Bur.	... of ...
1685	226	40	Bur.	... of ...
1686	227	41	Bur.	... of ...
1687	228	42	Bur.	... of ...
1688	229	43	Bur.	... of ...
1689	230	44	Bur.	... of ...
1690	231	45	Bur.	... of ...
1691	232	46	Bur.	... of ...
1692	233	47	Bur.	... of ...
1693	234	48	Bur.	... of ...
1694	235	49	Bur.	... of ...
1695	236	50	Bur.	... of ...
1696	237	51	Bur.	... of ...
1697	238	52	Bur.	... of ...
1698	239	53	Bur.	... of ...
1699	240	54	Bur.	... of ...
1700	241	55	Bur.	... of ...
1701	242	56	Bur.	... of ...
1702	243	57	Bur.	... of ...
1703	244	58	Bur.	... of ...
1704	245	59	Bur.	... of ...
1705	246	60	Bur.	... of ...
1706	247	61	Bur.	... of ...
1707	248	62	Bur.	... of ...
1708	249	63	Bur.	... of ...
1709	250	64	Bur.	... of ...
1710	251	65	Bur.	... of ...
1711	252	66	Bur.	... of ...
1712	253	67	Bur.	... of ...
1713	254	68	Bur.	... of ...
1714	255	69	Bur.	... of ...
1715	256	70	Bur.	... of ...
1716	257	71	Bur.	... of ...
1717	258	72	Bur.	... of ...
1718	259	73	Bur.	... of ...
1719	260	74	Bur.	... of ...
1720	261	75	Bur.	... of ...
1721	262	76	Bur.	... of ...
1722	263	77	Bur.	... of ...
1723	264	78	Bur.	... of ...
1724	265	79	Bur.	... of ...
1725	266	80	Bur.	... of ...
1726	267	81	Bur.	... of ...
1727	268	82	Bur.	... of ...
1728	269	83	Bur.	... of ...
1729	270	84	Bur.	... of ...
1730	271	85	Bur.	... of ...
1731	272	86	Bur.	... of ...
1732	273	87	Bur.	... of ...
1733	274	88	Bur.	... of ...
1734	275	89	Bur.	... of ...
1735	276	90	Bur.	... of ...
1736	277	91	Bur.	... of ...
1737	278	92	Bur.	... of ...
1738	279	93	Bur.	... of ...
1739	280	94	Bur.	... of ...
1740	281	95	Bur.	... of ...
1741	282	96	Bur.	... of ...
1742	283	97	Bur.	... of ...
1743	284	98	Bur.	... of ...
1744	285	99	Bur.	... of ...
1745	286	100	Bur.	... of ...

1717. Oct. 24. Bur : Mr. Alexander Hambleton, Rector of Eyam.

1720-1. Feb. 23. Bur : Mrs. Anne Hambleton, ye widdow of ye Rev. Mr. Alexander Hambleton, Rector.

[From the Great Longstone Registers we find that Mr. Hamilton (whose name according to the custom of the district was pronounced " Hambleton " and thus written in the Eyam Registers), was married in that Church.

" 1714. April 15, Alex. Hamilton, Rector of Eyam, and Anne Balguy de Hope, generosa, married."]

1727. Feb. 1. Bur : George Newton de Eyam, Dog-whipper.

1749. Feb. 5. Bur : Stephen Broomhead, Dog Whipper de Eyam, who had been overlaid in ye snow upon Eyam Moor.

The *dog whipper*, was an ancient parish official to whom was committed the duty of driving dogs out of the Church. And at Baslow, not far from Eyam, is still preserved in the vestry of the Church a whip which was formerly used by this functionary.

Deaths from accident were not infrequent :

1686. Nov. 3. Bur : Mary Bagworth of Buxton. She died upon Foolow Moor.

1694-5. Feb. 18. Bur : John White, who was found dead in ye Dale coming from Midleton.

1721. May 12. Bur : George Knowles,—killed by a plaigg (possibly, *a blow*) in ye hay Cliff Grove.

1736-7. Jan. 26. Bur : Wm. Ainsworth, who was killed by a fall from a Tor into Litton Dale.

1741. Feb. 13. Bur : Richard Winterbotham, John Barber, Henry Merrill, de Eyam, all killed in Haycliffe Mine.

1748. May 16. Bur ; Hannah, dau : of Thomas and

Hannah Milward de Eyam killed by falling down a rock in Eyam Dale.

1785. May 24. Buried Mary Hall Killed by lightning while sitting in her corner chair.

1796. Dec. 1. Buried Edmund Cocker, died a sudden death when at Church, the 27 Nov, aged 61.

1802. Aug. 30. Buried Edward Dooley, Musician, who died as he was going to play some young people the Morris Dance.

Nonconformity appears early to have found a footing in the Parish, as the following records show :

In the Religious Census of *Derbyshire*, made in 1676, the number of Conformists at Eyam is given as 526,—of Papists as 3,—and of Nonconformists as 3. In the same list Stoney Middleton appears with 236 Conformists, 3 Papists, and no Nonconformists.

1722. Dec. 8. Bap. Benjamin, the son of Samuel and Sarah Eyar, at a Conventicle meeting.

1723. Aug. 4. Bap. Richard, son of George Young, at a Conventicle Meeting.

1730. Mar. 30. Baptised Matthew, son of Edward and Sarah Furniss, at a Conventicle meeting.

1734. June 4. Bap. Hannah, dau. of Joseph and Martha Drabble, at a Conventicle meeting.

1737. Nov. 6. Bap. Luke, son of Edward and Sarah Furniss, at a Conventicle meeting.

1741-2. Feb. 1. Bapt. Matthew, son of John and Anne Furniss de Foolow, at a Conventicle meeting.

1793. March 13. Buried Joseph Benningson, the first that introduced Methodism into Eyam.

In connection with this subject the following references to the journal of Rev. John Wesley, may be of interest.—

1768. On March 18, he was at Evesham ; on the following day at Birmingham. On Thursday, 20th, he passed through Burton, on the way to Nottingham.

where he remained over Sunday. At Birmingham he complained "It was as much as we could do to bear the cold before sunrise." And at Nottingham, on Sunday, 23rd, "I had thoughts of preaching in the Market-Place; but the snow which fell in the night made it impracticable." On Monday, he rode on to Derby, and on the following day, after preaching at "Creitch" "we rode on, through several heavy showers of snow to Sheffield."

Thur. 27, (Maunday Thursday). "I preached in the morning at a little village near Eyam, in the High-Peak. The eagerness with which the poor people devoured the word, made me amends for the cold ride over the snowy mountains." And so through Macclesfield and Stockport, he passed on to Manchester, where Easter was spent. A fortnight later, after visiting Chapel-en-le-Frith, Wesley speaks of the storms encountered "in riding over the dreary mountains of the High-Peak."

1770. Sept. 24. Baptised Thos. Longfellow of ye Parish of Sheffield, Quaker, who ye same day was married,—he was about 35 years of age.

1740. April 28. Rev. Thomas Seward, M.A. inducted, presented by Lord and Lady Burlington.

A few days before the induction of Mr. Seward, Mr. Rigby, who had been Curate for 22 years, during the time of two non-resident Rectors, died.

1740. April 22. Buried the Rev. Mr. Rigby, Curate de Eyam.

The following refers to the poetess.—

1742, Dec. 28. Bapt. Anne, dau. of Rev. Thos. Seward, Rector of Eyam, & Mrs. Elizbth Seward, his wife.

1779. July 9. Buried William Baxter, Schoolmaster.

The following name is, to say the least, unusual:—

1781. Apr. 17. Baptised Penelamalaah, dau. of Joshua and Elizabeth Gregory.

"N.B.—The new Tax on Burials, Births and Marriages took place ye 1st of Octr 1783. . . . The Tax ceased 1st Oct. 1794." (During these eleven years the sum of 3d. is written after each name).

1790. March. N.B. The Revd Mr. Thomas Seward died March ye 4. 1790; he had been Rector of Eyam 49 years. Died and Buried at Lichfield.

The Revd. Charles Hargrave Inducted 25 March 1790 Rector of Eyam. His family was a large one; One daughter is mentioned as having been born and registered in July, 1788, at Wrawby in Lincolnshire. Thirteen other children were born to Charles and Mary Hargrave at Eyam Rectory.

1796. Dec. 20. Buried Ann Bagshaw, aged 102.

1802. Buried Sarah, the wife of James Hibbert, Parish Clerk, aged 82.

1804. March 30. Thomas Hadfield, a Volunteer, buried with Military Honors, aged 23.

1805. Oct. 31. Buried Mr. James Farewell Wright, aged 67.

1806. March 7. Buried James Hibbert, Parish Clerk. He has been so 20 years, aged 80.

1806. March 13. James Wood, a Volunteer, buried with Military Honors, aged 23.

1806. May 7. Peter Furniss, a Volunteer, buried with Military Honors, aged 20.

1807. June 11. Buried Mr. Jonathan Fulwood, a Traveler who dropped down dead in the Dale by the Watling Trough, aged 62.

1811. Aug. 9. Buried Dorothy White, a midwife, aged 58.

In Nov. and Dec. 1819, there was an epidemic of fever; and in Jan. Feb and March 1821 an epidemic of small

pox when 8 out of the 16 deaths registered were from that disease (all being young children.) And during the last five months of 1863, out of 34 deaths, 15 were from small pox ;—the following note being added “Vaccination was found to have been usual neglected when the small pox occurred. J. G.”

1822. Nov. 23. The Revd. Charles Hargrave, Rector of Eyam, aged 58, buried by Rev. J. Barker, Minister of Baslow.

1824. May 15. Buried Mrs. Dorothea Wright, Eyam, aged 94.

1865. Oct. 5. New Church Yard consecrated by the Bishop of Lichfield.

1866. August 26, Bicentenary of Plague. Three sermons preached

M. by Rev. J. Green, M.A. Numbers xvi. 48.

A. „ Rev. R. M. Jones, M.A. Incumbent of Cromford.
Proverbs x. 7.

E. „ Rev. H. Fisher, Minister of St. Luke's Episcopal Chapel, Leamington. Prov. i. 24 (part) “I have called.”

During the Restoration of the Church 1868-70, the Congregation met in the Mechanics' Institution. The Church was re-opened by the Bishop of Lichfield on Thursday Apr. 26, 1870. Collection £70 : 3 : 2.

Of one of Eyam's natives, Cornelius Brushfield, it is said that he was so little troubled with a roving disposition, that he died in the same house in which he had been born 66 years before. He resided at Hanging Flat, 600 yards to the south-west of the village. During half a century he only once went as far as Eyam.

1914. July 22. Visit of Royal Archæological Institute.

1915. August 29. Bishop of Southwell preached at the Plague Commemoration Service in the Delph.

LOCAL BOOKS.

The following list of Books which bear directly or indirectly upon Eyam will doubtless be of interest to many.

Victoria County Histories. Derbyshire.

Notes on the Churches of Derbyshire, by Dr. Cox, 4 vols. (Vol. II treats of Eyam, with the other Churches in the neighbourhood).

The Reliquary, (especially the original series).

The Journal of the Derbyshire Archæological and Natural History Society (annual volumes).

Feudal Derbyshire, by Pym Yeatman.

Rhodes' Peak Scenery.

Firth's Highways and Byways in Derbyshire.

Jeayes' Descriptive Catalogue of Derbyshire Charters.

The Parish Registers of England, by Dr. J. C. Cox pp. 142-176.

Vignettes of Derbyshire.

Wood's History and Antiquities of Eyam.

Wood's Tales and Traditions of the Peak.

The Dagger and the Cross, by Joseph Hatton.

The Brave Men of Eyam, by Rev. E. N. Hoare. (S.P.C.K.)

The Herons, by Helen Shipton.

Come Rack, Come Rope, (Padley), by R. H. Benson.

The Desolation of Eyam, by Wm. and Mary Howitt.

Nichols' Literary Illustrations, vol. vi.

Anecdotes of Distinguished Persons, by W. Seward, (vol. 2.), London, Cadell, 1804.

Letters of Anne Seward, 6 vols.

The Poetical Works of Anna Seward, edited by Walter Scott.

A Swan and her Friends, by E. V. Lucas, London, Methuen.

Mrs. Oliphant's Literature of the Eighteenth Century.

The Lamp of St. Helen and other Poems by S. L. O'Ferrall.

Works dealing with the Plague generally.

Meade' Discourse on Pestilential Contagious Diseases. London, 1720. (9th Edition 1744 pages 149-151).

Hecker's Epidemics of the Middle Ages. Second Edition, 1835.

Creighton, History of Epidemics in Britain, Cambridge, 1891, vol. I, pp 682-87.

Archæologia vol. vi. 79-86, vol. xxxvii. 1-22.

Pepys' Diary.

Harrison Ainsworth, Old St. Paul's.

Walter Besant, London.

Defoe, Journal of the Plague Year.

Gibbon's Decline and Fall of the Roman Empire. Ch. xliii, (end)

Articles sub voce, in various Encyclopædias.

Boccaccio's Decameron, Introduction.

The Plague Pamphlets of Thomas Dekker (Oxford, 1925).

The Plague in Shakespeare's London (F. P. Wilson), 1927.

The Great Plague in London, 1665, by W. G. Bell.

INDEX.

	Page		Page
Adams, Shorland ...	54, 66	Manor, The ...	3
Ardron, Nicholas, pamphlet by ...	55	Middleton Dale ...	4, 5, 47
Bells ...	40	Millers Dale ...	49
Bibliography ...	5, 6, 75	Mompesson, Rev. W. ...	11, 14-22, 57
Bradshaw Hall ...	45	" Catherine ...	12, 14-17, 67
Bruce, Honble. T. ...	60	" " (tomb) ...	14, 37
Chair, Mompesson's ...	27	" Chair ...	27
Cheedale... ..	49	" Well... ..	12, 45
Church, What to see in... ..	23	Monsal Dale ...	50
Churchyard, What to see in ...	36	Morteyns, De ...	3, 23
Cinerary Urn ...	34	Mower, Mausoleum ...	40
Commemoration Services ...	43, 63	Nonconformity ...	71, 72
Cressbrook Dale... ..	50	Piscina ...	33
Cross, Ancient Saxon ...	14, 24, 36	Plague at Eyam 7-22, 28, 67, 74, 75	
Cross, St. Helen's ...	34	" in London ...	8, 75
"Cross, The " ...	12, 41	Rectors, List of ...	52, 53
Cucklet Church ...	13, 43	Rectors, Notes on ...	54-63
Cunningham, Peter ...	41, 64	Rectory ...	47
Customs, Old ...	6, 70	Rectory Room ...	47
Delph ...	13, 42	Registers, Parish... ..	11, 31, 66
De Morteyns ...	3, 23	Rigby, Rev. R. ...	31, 72
De Staffords ...	23	Riley Graves ...	14, 43
Domesday Survey ...	1, 2	Roman Remains, &c. ...	2
Druids' Circle ...	2, 51	St. Helen ...	23
Eden, Rev. R. J. (Bishop) ...	53, 61	St. Helen's Cross ...	34
Eyam, Meaning of Name ...	1	Sellars, Anne (curious inscription) ...	39
Eyam Dale ...	48, 49	Sepulchral Slabs... ..	39
Finch, Honble. E. (Canon) ...	53, 59	Seward, Anna, (poetess) ...	4, 5, 63, 72, 75
Fonts ...	24, 25, 27, 33	Seward, Rev. T. ...	60, 72, 73, 75
Funeral Garlands ...	6	Shaw, Rev. F. L....	43, 44, 53, 63
Furniss, Richard... ..	65	Squint ...	35
Furnivals ...	3	Staffords, De ...	23
Gild ...	66	Stanley, Rev T. ...	14, 37, 56, 67
Green, Rev. J. ...	29, 53, 63, 74	Stocks, Village ...	41
Gregory, Windows, &c....	30	Sundial ...	38
Grindleford ...	1, 47	Talbot ...	44, 53, 66, 67
Hall, Eyam ...	42	Tideswell ...	1, 48
Hall, The Old, (Bradshaw) ...	45	Tower ...	39
Hamilton, Rev. A. ...	30, 59, 68, 70	Vicars, George ...	10, 67
Hancock graves ...	43	War Memorial ...	38
Hargrave, Rev. C. ...	30, 73, 74	Waterfall, The ...	49
Hathersage ...	50	Wesley, John, (in the neighbour-	
Hawkins, Thomas ...	58	hood) ...	71, 72
Helen, St. ...	23	Windows, stained ...	28
Hunt, Joseph ...	32, 68	Wood, William ...	6, 39, 65
Lamp, St. Helens ...	23	Wright, family ...	31, 42, 73, 74
Lawrence, St. ...	23		
Lydgate ...	44		

